

The Syriac Chronicle of Michael Rabo (The Great)
A Universal History from the Creation

Translation and Introduction by
Matti Moosa

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Syriac Orthodox Church for the Eastern United States



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Dedicated to:

His Eminence Mor Cyril Aphrem Karim, Metropolitan of the Syrian Orthodox Church of Antioch of the Eastern Part of the United States of America, for his most commendable effort in promoting and perpetuating the legacy of the Syrian Orthodox Church

And

In loving memory of my father Ishaq Moosa (d. 1960), deacon and malphono (teacher), who for decades served the Syrian Orthodox Church and the School of Mor Tuma (St. Thomas) in Mosul, Iraq

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Dr. Evelina, Malak, Samira, Ramsey, James, Mona Yunan Weig and Blair Weig.

In Memory of their parents, brothers and sisters, grandparents, uncles and aunts. Elias and Jamila Johar Yunan Khbaiz Id Dayr, Rose, Yunan, Yacoub, Marcos and Mary who toiled to give their children the best available education.

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¹ A text summary of the contents (titles of books and chapters) is prepared by Sebastian P. Brock in *The Edessa-Aleppo Syriac Codex of the Chronicle of Michael the Great* (Gorgias Press, 2009) xvii – xxxi.

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Translator's Introduction

Michael Rabo, patriarch of the Syrian Orthodox Church (1166-1199), was the most outstanding dignitary of his community in the twelfth century. He was and is known as Rabo, Syriac for "great," and is called this epithet by Bar Hebraeus.² William Wright says that he was called Michael the Elder to distinguish him from his nephew, Michael the Younger, who became (an ante) patriarch in Melitene in opposition to the lawful Patriarch John XIV, but gives no source for his statement.³ *The Anonymous Edessan* discusses the conflict between this intruding Michael and the legitimate Patriarch Mor Athanasius, and calls him "Michael the Younger," which connotes not a social status but age.⁴ Moreover, to the present time, Michael Rabo remains known as Michael the Great.

Michael Rabo was born in Melitene (Malatya, present-day Turkey) in 1126 to the priestly Qandasi family. His father Iliyya (Elijah) was a priest, and his uncle, Athanasius Zakka (d. 1166), was a metropolitan of Anazarba. He became a monk at the Monastery of Mor Barsoum near Melitene and then its archimandrite. He was strict in observing church canons and would not accept the office of the patriarchate offered to him unless the bishops pledged to adhere to them. He is renowned for his good character, sagacity, endurance and sound judgment, but mostly for his massive Syriac Chronicle, as shall be seen shortly.⁵

Like many ancient writings of prominent Syriac learned men, this Chronicle was hardly known for a long time in either East or West. Even the great Syriac scholar, the renowned Maronite Bishop Yusuf (Joseph) Assemani (1687-1768) had no full knowledge of it. He does not even list it among Michael's writings.⁶ Michael Rabo may have started writing it in the year 1166 and ended it in 1196, three years before his death on November 7, 1199.

Armenian scholars should be credited for being first interested in this Chronicle. The German scholar Andrea Schmidt has so far provided the most comprehensive account of the Armenian translations of Michael's Chronicle including a text summary of versions I and II.⁷ The reason is that the Armenians share with the Syrians the same doctrinal faith of the "One Nature of Christ," following the theological system of St. Cyril of Alexandria (d. 444). In addition, the Chronicle contains several examples of the efforts of both the Syrian and the Armenian Orthodox Churches to achieve doctrinal union between them. Furthermore, the Chronicle abounds with Armenian historical and church events pertaining to their kingdom, kings, domination by the Arabs and Turks, and finally their relations with the Crusaders. It was probably for these reasons that a certain Vartaped, David, undertook the translation of the Chronicle into Armenian at the beginning of the thirteenth century. However, David died while working on the first part of the Chronicle. Thus, his translation is only partial and no date is given for it.

According to the French scholar Victor Langlois, a member of the Armenian Mekhitarist Academy of Saint Lazar of Venice, a second Armenian translation was made from the Syriac in 1248 by a priest named Ischok, who worked on the translation during the pontificate of the Armenian Catholicos Constantine I (Bardzrberdts'i, 1221-1267), and the pontificate of Mor Ignatius, patriarch of the Syrians.

² See Bar Hebraeus, *Ecclesiastical History*, II, ed. by J. B. Abbeloos and Thomas Joseph Lamy (Paris and Louvain, 1874), 536.

³ See William Wright, *A Short History of Syriac Literature* (London, 1894), 250.

⁴ See *Tarikh al-Ruhawi al-Majbul*, translated by Rev. Albert Abouna, II (Baghdad, 1986), 378.

⁵ See Ignatius Aphram I Barsoum *The Scattered Pearls*, translated by Matti Moosa (Gorgias Press, 2003) 446, and Georg Graf, *Geschichte der christlichen arabischen Literatur* (City of Vatican: Bibliotheca Apostolica Vaticana, 1947), 267.

⁶ See Assemani, *Bibliotheca Orientalis*, Vol. 2, 154 ch. xxxi, and *Chronique de Michel le Grand, patriarche des Syriens Jacobites, traduit pour la première fois sur la version arménienne du prêtre Ischôk* par Victor Langlois (Venice, 1868), 2.

⁷ See Andrea Schmidt, "Foreword to the Armenian Versions I and II" in *Text and Translations of the Chronicle of Michael the Great, The Armenian Epitomes*, Vol. 9 (Gorgias Press, 2011), vii-xxv, and by the same author, "Die zweifache armenische Rezension der syrischen Chronik Michales des Grossen," in *Le Museon* 109 (1996), 299-319.

Apparently, the Syriac copy of Michael's Chronicle was lent to him by the Syrian patriarch to work on it.⁸ Langlois makes the statement that the Armenian version of Michael's Chronicle was translated into Latin by Professor M. Nazarian in Russia, but gives no information about this translation.⁹ In 1848, Edouard Dulaurier translated parts of the Armenian version into French and it was published in the *Journal Asiatique* (1848) and in the *Recueil des Historiens des Croisades* (1869).¹⁰

However, Langlois disapproves of Dulaurier's translation and says it is inaccurate.¹¹ It was then left for Victor Langlois to translate and publish the entire Armenian epitome in 1868. This Armenian version was published in 1870 and 1871.¹² Presently, I am informed by my colleague Dr. Robert Bedrosian that he has completed a new translation of the Armenian abridgment into English.

But who was this Ischok? Langlois says that Ischok, who Armenians call Sahak (Isaac), was an Armenian priest who was attached to the Catholicos' (Constantine I) palace at Hrombla. He continues to say that because of the conflict between Patriarch Ignatius and his church, the patriarch sought refuge with the Armenian Catholicos Constantine I, taking his books with him. Among these was a copy of the Chronicle of Michael Rabo, which he lent to Ischok who undertook its translation. Apparently, Langlois derives his information about Patriarch Ignatius from Joseph Assemani's *Bibliotheca Orientalis*, II, 371-376, who derived his information from the *Chronography* of Bar Hebraeus.¹³ Evidently Bar Hebraeus says nothing of this sort about Ignatius or the Chronicle of Michael.¹⁴ According to the late Patriarch Ignatius Aphram I Barsoum (d. 1957), Ischok was the Syrian priest, Yesu (Joshua) of Hisn Kipha, a resident of Qal'at al-Rum (the Roman fortress). In 1245, he made an abridgment of the Chronicle in Armenian and it was revised by the Armenian monk Vardan.¹⁵ Evidently, Langlois must have misunderstood the name Isho, which is the Syriac colloquial of Yesu, as Ischok.

Following Langlois' translation of the Armenian version, some writers objected that it was not a translation of the Syriac text but an adaptation. The German scholar Felix Haase undertook the task of comparing sections of the Armenian translation with the original Syriac. After comparing many sections of both, he reached the conclusion that the Armenian version of The Chronicle of Michael the Great is not a translation of the Syriac Chronicle by this historian, but an independent work of Armenian editors. He goes on to say that, Armenian editors omitted a large part of The Chronicle and abbreviated others. He further maintains that because of local patriotic interest, the Armenian editors added a number of events and legends of Armenian church history, which gave the Armenian edition a lasting value.¹⁶

According to Langlois, the original text of Michael's Chronicle seems to have been lost when the fortress of Hrombla (Roman fortress, Qal'at al-Rum in Arabic) was pillaged by the Egyptian Mamluks in 1298.¹⁷ As far as we know, *The Edessa-Aleppo Syriac Codex of the Chronicle of Michael the Great* is the only

⁸ See Langlois, 9-10.

⁹ See Langlois, 8.

¹⁰ See Land, J. P. N. *Joannes Bischof von Ephesos. Der erste syrische Kirchenhistoriker*, (Leyden: E. J. Brill, 1856), 44-45.

¹¹ See previous note, 8; William Wright, *A Short History of Syriac Literature* (London: Adam and Charles Black, 1894), 252, and J. B. Chabot, in *Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres*, 43^{ème} année, N.4, Séance du 28 juillet 1899, p. 477.

¹² See previous note and Dorothea Weltecke, "The World Chronicle by Patriarch Michael the Great (1126-1199): Some Reflections," *Journal of Assyrian Academic Studies*, Vol. xi, no. 2 (1997), 8-9 and the above Armenian Preface translated by Robert Bedrosian.

¹³ See Langlois, 10, notes 1-3.

¹⁴ See *The Chronography of Gregory Abul' Faraj Bar Hebraeus*, translated into English by Ernest A. Wallis Budge (Oxford University Press, 1932), 389 where Ignatius is mentioned.

¹⁵ See Ignatius Aphram I Barsoum, *The Scattered Pearls*, translated by Matti Moosa (Gorgias Press, 2003), 446, and Mor Gregorius Yuhanna Ibrahim, Syrian Orthodox Bishop of Aleppo, in the Arabic translation of the Chronicle of Michael Rabo translated by Mor Gregorius Saliba Shamoun, in 3 Vols. Aleppo: Dar Mardin, 1996), p. 25 of the Introduction found in all the volumes. It is also found in the *Edessa-Aleppo Syriac Codex of the Chronicle of Michael the Great*, ed. by Bishop Yuhanna Ibrahim (Gorgias Press, 2009), p. xii of the Introduction.

¹⁶ See Felix Haase, "Die armenische Rezension der syrischen Chronik Michaels des Grossen," *Oriens Christianus*. Neue Series V, 13 (1915), 69-82 and 271-283, especially the last page.

¹⁷ Langlois, 10.

surviving copy of Michael's Chronicle. On page 298 of this *Codex*, we find the statement that this copy was transcribed by the monk Michael of 'Urbish (later a metropolitan), from the copy of Metropolitan Musa of Sawar (d. 1587), who transcribed his copy from the original text written by the Patriarch Michael Rabo. Michael of 'Urbish completed the copying of the *Codex* in the year 1598. This statement also appears in Garshuni (Arabic written in Syriac script) on the upper-left corner of p. 781 of the *Codex*, but it is written by someone else. Unfortunately, there is no information about the fate of Michael's original copy. Whatever there is on the copy of Metropolitan Musa of Sawar remains rather nebulous.

The Edessa-Aleppo Codex of the Chronicle of Michael the Great found its way into the Syrian Church of Edessa (present-day Urfa in Turkey). How it got there, no one knows. What is known is that it was finally taken to Aleppo by the Syrian congregation, which was forcibly evicted in 1924 by the Turkish government, and deposited at the Church of St. Jirjis (George). It remained under lock until 2009, when the present Metropolitan Mor Gregorius Yuhanna Ibrahim of Aleppo decided to make it public. It was printed by Gorgias Press (2009).¹⁸

The Edessa-Aleppo Codex was not completely unknown to some Syrian bishops in the nineteenth century, who read all or some parts of it. On folio numbered six at the beginning of the *Codex*, we read the following in Garshuni:

Bishop Timothy Ibrahim Qudsi, the less of the chief priests, looked through this book on the first of the month of November of the year 2138 of the Greeks/1827 A.D.

It is followed by:

The less among the chief priests, Iyawannis Stephen Jazri, read through this book at the Festival of Sts. Peter and Paul in the month of June of the year 2158 of the Greeks/1847 A.D.

This is finally followed by:

In the year 1849, I, the less among the chief priests Philoxenus Zaytun, metropolitan of the village of Beth Anhil in the district of Midyat, Tur Abdin, read through this book at the Church of Peter and Paul in Edessa, in the time of Metropolitan Timothy Ibrahim Qudsi in the year 2159 of the Greeks/1849 and the year 1265 of the Hijra/A.D. 1848-1849.

From the above we gather that these and probably other Syrian bishops knew about the existence of this *Codex*, but no one thought of, or even had the means of making it public. It should also be mentioned that a Garshuni (Arabic written in Syriac script) translation was completed in 1795 by Yuhanna Shuqayr, Syrian Orthodox metropolitan of Damascus. Five Garshuni versions survive in different MSS, none of which are published.¹⁹

In the 1880's, the Syrian Catholic Patriarch Ignatius Rahmani, then bishop of Edessa in 1887, acquired a copy of the *Codex* in Edessa and carried it with him to Rome. He presented it to the Italian orientalist Ignazio Guidi (d. 1935), perhaps in the hope of seeking funds to have it printed, but he did not succeed in this effort.²⁰

In 1899, the Rev. J. B. Chabot published the first volume of his French translation of the *Syriac*

¹⁸ See the Preface of Metropolitan Yuhanna Ibrahim to the *Edessa-Aleppo Codex*, ix.

¹⁹ See J. B. Chabot, *Chronique de Michel le Syrien*, I, XLIII-L; Ignatius Aphram I Barsoum, *The Scattered Pearls*, 445, note 1 and Georg Graf, *Geschichte der christlichen arabischen Literatur*, II (Vatican City, 1947), 267.

²⁰ See Heinrich Gelzer, *Sextus Julius Africanus und die byzantinische Chronographie*, II, Leipzig: 1898, repr. New York: Burt Franklin, n.d. 432; J. B. Chabot, in *Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres*, 43^{ème} année, N.4, Séance du 28 juillet 1899, p. 477, and Dorothea Weltecke, "The World Chronicle by Patriarch Michael the Great (1126-1199): Some Reflections," *Journal of Assyrian Academic Studies*, Vol. xi, no. 2 (1997), 9.

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Codex under the title *Chronique de Michel le Syrien, Patriarche Jacobite d'Antioche* (1166-1199), (Paris, 1899), reprinted Culture et Civilisation, Bruxelles, 1963. It was followed by Vol. 2 in 1901 and Vol. 3 in 1905. Finally, he had Vol. 4 of the Syriac text published in 1910. While the title of *The Edessa-Aleppo Syriac Codex* and Chabot's copy from which it was made are missing, Chabot's copy bears the Syriac title *Kthobo d' Makhthabanuth Zabne d' Sim l' Mor Mikha'il Rabo, Fateriarchu* (The Chronicle written by Mor Michael Rabo the Patriarch). Evidently, the title is the interpolation of the calligrapher, whoever he is, and who transcribed Chabot's copy. Instead of following this title, Chabot's French title reads thus, "Michel Le Syrien Patriarche Jacobite." Why call Michael Rabo "Syrian" and "Jacobite?" I am not contesting these terms. What I am maintaining is that they are an arbitrary interpolation by Chabot. They are not in the Syriac copy where the title is missing. Furthermore, to designate Michael as "Syrian" is self-evident, even superfluous. Generally, Western scholars of Syriac culture call the fathers of the Syrian church either by their agnomen, like Bar Hebraeus, or according to their native place of birth, or mostly according to the cities where they served as bishops. For example, Jacob of Sarug is known after the town of Sarug. Philoxenus of Mabug is known after the city of Mabug, and Jacob of Edessa is known after the city of Edessa, Dionysius Tell Mahre is called after the town of Tell Mahre, Sergius of Rish 'Ayna, after the city of this name, etc. These and many other fathers are Syrians by language and culture. Like them, Michael Rabo was a genuine Syrian and patriarch of the Syrian Church. Why of all of them he is called "Syrian" by Chabot?

Calling Michael Rabo "Jacobite" is another matter. Chabot should have realized that the term "Jacobite" is neither doctrinal nor denominational. It was first used during the conflict between Jacob Baradaeus (d. 578) and his supporters, and Paul the Black, as attested by the historian John of Ephesus.²¹ Later, from the end of the sixth century until now, it has been used by the Chalcedonians to berate the Syrian Orthodox Church and community. It has simply been used as a derogatory appellation to mean that Jacob Baradaeus was a "heretic" who established a separate church that rejected the Council of Chalcedon. By the same token, the anti-Chalcedonian Syrians called the Chalcedonians as Malkites, or those who espoused the ideas of Emperor Marcian, who was instrumental in the convocation of the Council of Chalcedon. Both terms "Jacobite" and "Malkite" are pejorative and have no theological legitimacy. In fact, history shows that Jacob Baradaeus neither established a new church nor developed a new dogma. By his indefatigable effort for forty years, he saved the church in Syria and Egypt from utter extinction as a result of the persecution of the Byzantine church and state. It is true that the term "Jacobite" recurs in Syriac writings, as the subtitle of the Syriac copy of Rev. Chabot shows. Sometimes, it is even mentioned in the Chronicle of Michael Rabo itself. However, the term is either used by Eastern calligraphers and others who are not well versed in the history of the Syrian Church, or used by the opponents of this church.²² Or, it is used as a term which became current throughout time.

As to the term "Malkite," Emperor Marcian did not establish a new church called "Malkite," or Malkoye in Syriac. Thus, "Malkite," is as much a derogatory term as "Jacobite."

Be that as it may, Chabot's translation of the Chronicle is impressive. His Introduction is expansive, covering 52 pages. Among other things, he elaborated the Armenian and Garshuni (Arabic written in Syriac script) MSS of Michael's Chronicle. Surprisingly, however, he does not say how he obtained a copy of the Syriac text deposited in the Syrian Church in Urfa (Edessa). According to the minutes of the *Académie des inscriptions et belles-lettres*, in its Session dated July 28, 1899, Chabot says that he was expecting Bishop Rahmani to publish the copy of Michael's Chronicle he had brought to Rome, but did not. Chabot goes on to say that he spent five years searching in the Middle East to find a copy of the Chronicle. Finally, in 1897, during a scientific mission in Syria, he says, "I managed to discover it (The Chronicle) in the humble library of the Jacobite church in Urfa, the ancient Edessa." He continues that "For no price, I could obtain a copy of it. I had, however, the possibility to examine the manuscript during one day; this was enough to let me

²¹ See *The Edessa-Aleppo Syriac Codex*, Book Ten, Chapter 13, 360; Chabot's copy, 357 and his French translation, 2, 324.

²² See "al-Ya'qubiyya (Jacobitism)" being a summary of an article by deacon Ni'mat Allah Denno (d. 1951), showing the term "Jacobite" is derogatory and has no historical validity. See *al-Majalla al-Patriarchiyya*, 2, no. 11 (Damascus, September, 1963), 83-90.

realize its value, and also to increase my regrets.”²³ He adds that, “Today, thanks to the clever negotiations lead by persons to whom I would be happy to publicly pay tribute here, if they had not required from me the categorical assurance not to tell their names, I possess a good copy made by a copyist who reproduced the original manuscript page by page and line by line, and whose calligraphic execution is close to excellent.” Chabot ends up saying that the copy Bishop Rahmani possessed also came from the manuscript of Urfa, which seems really to have been an *unicum* (the same).²⁴

Chabot’s above statements are puzzling and sound surreptitious.²⁵ The years he spent searching for a copy of The Chronicle of Michael Rabo, until finally on a scientific mission to Syria he found it at a Syrian church in Urfa (Edessa) are not clear. How did he “discover” it while he knew that Bishop Rahmani had already brought a copy of it to Rome? And what was the nature of the scientific mission he iterates? How many men were involved in helping him obtain a copy of the Chronicle, and what was the reason they wanted him to keep their names concealed? Dorothea Weltecke, a German Syriac scholar, sheds some light on these statements. She says, “Sadly but understandably, Chabot’s method of discovering manuscripts had a long lasting side-effect on the relationship between scholars of Oriental studies and Oriental scholars, the impact of which is still felt to this day.” She continues, “In Europe, Chabot was honored for having ‘discovered’ the chronicle after a year-long research, while the Syriac original and the Arabic translations became known or were acquired for European libraries respectively. While none of these have been published, they have, however, been used by Chabot as a corroboration of the Syriac text in his translation and commentary.”²⁶

The late Syriac scholar, Arthur Vööbus (d. 1988), sheds some light on the manner Chabot obtained this manuscript. Vööbus, who was trying to photograph some Syriac manuscripts (in Aleppo) in the 1980’s, says that Archbishop Dionysius (Jirjis) permitted him to photograph the documents he needed. However, the council of the church overruled his decision, creating a very painful situation. Vööbus continues to say that he was permitted to see the manuscripts, but the council members were sitting around him and followed every move he made. He concludes that, “These people had not yet forgotten their deep resentment caused by Prof. J.B. Chabot who had broken their trust in Edessa as I was told.”²⁷ Nevertheless, the present Syrian Orthodox Metropolitan of Aleppo, Mor Gregorius Yuhanna Ibrahim, identified the calligrapher who made a copy for Chabot as deacon Gouria of Urhoi (Edessa) in the year 2199 of the Greeks/A.D. 1888.²⁸ In fact, the name of deacon Gouria appears in a colophon on p. 777 of the Syriac text of Chabot, following the table of names of the Nestorian Catholicoses. Although the colophon does not clearly state that Gouria is the one who added it, he is most likely the same deacon Gouria who transcribed the Syriac copy of Chabot in 1888. It should be noted that the *Edessa-Aleppo Syriac Codex* does not have this colophon.²⁹ Despite the abstruse or perhaps inconvenient circumstances under which Rev. Chabot obtained a copy of Michael’s Chronicle, he is the first scholar in both East and West to undertake the translation into French of this massive work. His translation is truly a phenomenal feat that shall be remembered and cherished for generations to come.

The present translation of Michael’s Chronicle, offered for the first time in English, is based on *The Edessa-Aleppo Syriac Codex* and two Arabic translations. One is London MS Or. 4402 in Garshuni (Arabic written in Syriac script), the other is a recent translation by Metropolitan Mor Gregorius Saliba Shamoun of Mosul in 3 Vols. under the title *Tarikh Mar Mikha’il al-Suryani al-Kabir al-Patriarch* (Dar Mardin, Aleppo, 1996). It is a translation of Rev. Chabot’s copy. The London Garshuni MS contains the translation of

²³ See Notes by J. B. Chabot in *Académie des inscriptions et belles-lettres*. Séance du 28 juillet 1899, 477-478.

²⁴ Notes by J. B. Chabot in *Académie des inscriptions et belles-lettres*. Séance du 28 juillet 1899, 478.

²⁵ See Roger Pearse, *Armenian Versions of Michael the Syrian*, found on the internet.

²⁶ Dorothea Weltecke, “The World Chronicle by Patriarch Michael the Great (1126-1199): Some Reflections,” *Journal of Assyrian Academic Studies*, Vol. xi, no. 2 (1997), 10.

²⁷ See Weltecke, 10, note 22.

²⁸ See the Preface of Metropolitan Yuhanna Ibrahim to the *Edessa-Aleppo Syriac Codex* (Gorgias Press, 2009), p. xii 5 of the English version; p. 5 of the Syriac version, and p. k of the Arabic version of the same Preface at the beginning of the Codex.

²⁹ See *Chronique de Michel le Syrien*, IV (Paris, 1910, rept. 1963), 777.

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Yuhanna Shuqayr of Sadad, metropolitan of Damascus, completed in 1759. It is transcribed from the copy of the Za'faran Monastery by David, son of Ibrahim al-Solchi³⁰ in the time of Patriarch Elias (II 'Ankaz) on September 7, 1846. Then, he goes on to say that the Za'faran copy is written in three columns. One column contains profane history; the second contains church history and the third contains extraordinary natural phenomena. David al-Solchi did not follow this arrangement, but preferred to write down these columns following each other consecutively in order that the reader might not be tired or bored. Also, he followed this arrangement because in some parts the folios are blank either because they were not in the original Syriac text, or because the *Codex* is old and some of the folios were lost or placed in disorder.³¹ Unlike this version which is translated into a mixture of colloquial and classical Arabic, the recent translation of Metropolitan Saliba Shamoun is done in classical Arabic. I have abstained from contextual criticism of these translations which I used only as far as they conformed to the Syriac text. Sometimes I consulted the Garshuni copy of Michael's Chronicle in MS 20 of St. Mark's Monastery, Jerusalem, and a DVD copy provided me by the antiquarian Roger Pearse, which can be found on the internet. It is copied by the priest Jirjis (George) of the family of Fadil of the village of Fairuza, Syria. Jirjis finished copying it on January 5, 1899 in the time of Patriarch Abd al-Masih (II), and Metropolitan Iyawannis (Halluli), archimandrite of St. Mark's Monastery.³² Still, there are other Garshuni copies in Sadad, Cambridge and an abridged copy in the Borgia Museum, Rome.³³

Michael used Greek and Syriac authorities mentioned in the three versions of the Introduction. In the computation of years of the Biblical fathers, he relied on the Chronicle of Eusebius of Caesarea. This Chronicle was translated by Jacob of Edessa (d. 708).³⁴ Unfortunately, it is lost to us except for few folios translated into Latin and published by E. W. Brooks in 1903.³⁵ In his account on the Crusades, he relied on his own experience and on an Arabic source, but does not identify it. He also used Armenian sources from which he derived the table of names of the Armenian Catholicoses. Again, he does not identify his source. Nevertheless, in order to compile his massive knowledge, he must have had a fairly good knowledge of Greek, Armenian and Arabic languages. At the end of Chapter Fourteen of Book Fifteen, Michael says that, "We placed this chapter at the end of this book because we have derived it from an Arabic book." And at the end of the table of Armenian kings and chief priests, he says, "We found this information in an Armenian book." These statements indicate that Michael knew Arabic and Armenian. However, he does not identify either of these books.

The *Chronicle* of Michael Rabo is not a random compilation of ancient sources. Michael makes clear in the Introduction, which survives in an Armenian abridgment, that he gathered numerous accounts from sacred and secular documents with the names of their authors. He did not copy these accounts slavishly but sifted through them and chose what only was most useful, leaving aside what was harmful, inaccurate or irrelevant. In this sense, Michael, like any historian of our time, adhered strictly to the accepted canons of history and the manner in which they should be presented. His objective was to run a trustworthy and accurate account of history from the Creation to his own time. Michael had a keen sense of history. Not only did he desire to leave a record of history to future generations, but also to enlighten the people of his own time. He realized that ancient authors had presented knowledge of their own time in a comprehensive manner. He also maintained that not too many people of his time made use of their writing. Thus, he undertook the task to present history in a contracted and concise manner to his generation, which was

³⁰ Chabot mistakenly writes the name as al-Solibi in the Arabic version and es-Solibi in his French translation. See Chabot's Preface to *Chronique de Michel le Syrien*, 1, p. xlv of the Arabic and xlvi of the French, and Notes by J. B. Chabot in *Académie des inscriptions et belles-lettres*. Séance du 28 juillet 1899, 479.

³¹ See MS London, Or 4402 the colophon of David al-Solchi, p. 420 being the last page of the MS, and G. Margoliouth, *Descriptive Lists of the Syriac and Karshuni manuscripts in the British Museum acquired since 1873* (London, 1899), 2.

³² See the colophon written in Arabic and Syriac on p. 363 of MS 20 of St. Mark Monastery.

³³ See Ignatius Aphram I Barsoum, *The Scattered Pearls*, 446, notes 1 and 3.

³⁴ See the remarks of Theodosius of Edessa in Book Seven, Chapter Two.

³⁵ E. W. Brooks, "Chronicon Iacobi Edesseni" *Corpus Scriptorum Christianorum Orientalium*, Vol. 4, 3rd series, 1903, 187-257.

blunted by ignorance. His intention was that by reviving the writings of authors of past generations, he would dispel the darkness of ignorance in his generation. Like any modern historian, Michael was essentially saying that by studying the past we learn the present. Judging by its extensive scope, historical narrative and wealthy source materials, the Chronicle of Michael Rabo is a work of impressive Syriac scholarship and erudition.

It should be remembered that Michael was a devout, Christian historian. Unlike modern historians who drop God's providence from their treatment of history, Michael maintains that God is in control of history and time. In his Introduction, he warns the inquiring minds not to be dismayed about the discrepancies between the Septuagint and other translations of the Scriptures because, "mankind errs in correctly understanding the word of the Lord, and that only the Creator and Lord can know time." Perhaps, like Eusebius, Michael had in the back of his mind Christ's warning to his disciples in Acts 1:7, "It is not for you to know the times or dates the Father has set by his own authority."³⁶ To him, the omniscient God is the Lord of history.

From Michael's Chronicle, we learn that the actions of men, especially rulers, whether believers or not, are monitored by God. Their good deeds merit God's approval, and bad deeds, God's wrath. In fact, his Chronicle abounds with examples of warfare, calamities, plagues, famines, earthquakes, and even swarms of locusts that devastated crops, as manifestations of God's wrath against men. In Chapter Six of Book Eleven of the Chronicle, he affirms that the Muslims invaded the district of Antioch and took a great number of men, women, and especially young women captive, as a divine punishment of the Christians.

It is interesting that in Book Eight, Chapter Four, Michael relates the story of the young men who fled the city of Ephesus from the persecution of the Roman Emperor Decius (249-251), and slept in a cave. When they woke up it was the time of Emperor Theodosius II (d. 450). They had slept for almost two hundred years. This Byzantine, Christian miracle was adapted by Muhammad, the Prophet of Islam, as a revelation he received from God and used it as Sura (Chapter) 18 of the Quran entitled *Ahl al-Kahf* (The People of the Cave). The importance of this story is that it serves as evidence of how much Muhammad was influenced by Christian legends circulating in his time.

Apart from the narrative of the Councils of Nicaea (325), Constantinople (381) and Ephesus (431), Michael devotes a rather extensive portion of Book Eight to the Council of Chalcedon (451). Apparently, this Council was convened by Emperor Marcian and his wife Pulcheria to present a new definition of the faith (much against the resolutions of the Council of First Ephesus in 431). In reality, its main objective was to punish Dioscorus, pope of Alexandria, for not reading the *Tome* of Leo, bishop of Rome, in the Second Council of Ephesus in 449. This Council (Chalcedon) tore the universal church into two conflicting factions, and its deleterious damage is felt until this day. As a leader of the church who rejected Chalcedon, it is not surprising to see Michael relate 72 narratives to demonstrate his condemnation of this council.

The rift between the Chalcedonians and their opponents continued, and was worsened when emperors sided with one faction against the other. In Book Nine, probably derived mainly from the second volume of the history of John of Ephesus (d. 587), which is lost to us, Michael details this rift and the persecution suffered by the anti-Chalcedonians, calling them "Orthodox" and calling the Chalcedonians "heretics." Emperor Zeno, who came to power in 474, tried to find a compromise for both warring factions by issuing his *Henoticon* (Instrument of Union), but failed when some Egyptian bishops rejected it. Emperor Anastasius (491-518), who supported the anti-Chalcedonians, displeased the Chalcedonians. However, the scales tipped in favour of the Chalcedonians when Justin I assumed the throne. He was an avowed Chalcedonian and began the persecution of those who rejected the resolutions of the Council of Chalcedon. The main victim of his persecution was Patriarch Severus of Antioch (d. 538). Threatened by Justin to have his tongue cut off, Severus fled to Egypt where he administered his church by proxy until the end of his life. The persecution of the bishops and the pillaging of the monasteries and churches in the East intensified. The most notorious persecutor was Ephraim, Chalcedonian patriarch of Antioch, and his agent, Abraham

³⁶ Cf. *The Chronicle of George Synkellos*, translated by William Adler and Paul Tuffin (Oxford University Press, 2002), xxxv of the Introduction.

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Bar Kaili, bishop of Amid. The persecution abated in the time of Emperor Justinian I (527-565), nephew of Justin, and his wife, Theodora, who was Orthodox, or non-Chalcedonian. However, the wounds afflicting the universal church were never healed. It is peculiar that amidst these tragic circumstances of the church, Justinian, a Chalcedonian, commissioned John of Ephesus, an anti-Chalcedonian, to evangelize heathens in Asia, Pharia, Phrygia and other countries. About 70,000 were converted to Christianity, but they accepted the Council of Chalcedon after Justinian paid the expenses of their baptism.³⁷ Justinian convened the Fifth Council as a compromise but it did not succeed, and he remained a Chalcedonian.

Adding to church schism was the constant warfare between the Roman (Michael never called the Romans as Byzantines) and the Persian Empires. Both invaded the territories of each other devastating, killing, burning, demolishing and taking captives. It is no wonder that both were exhausted by wars and other calamities like famine and plague, that they fell as easy prey for the Arabs, who invaded their territories, defeated them and became their new masters. In addition, we should not lose sight of the heroic and indomitable people of Armenia. The Romans had mistreated the Armenians and even dislodged crowds of them, scattering them throughout the Roman territory because of their rejection of the Council of Chalcedon. By weakening Armenia, they destroyed the bulwark that protected their territories against foreign invasion. The tragic blow came in 1071 when they lost the battle of Manzikert to the Seljuk Turks in northern Armenia, and the entire Asia Minor was open to the new invaders. Eventually, the eastern Roman homeland became what is called today Turkey.

From Chapter Twenty-One of Book Ten, that is, the beginning of the reign of Emperor Maurice (582-602), until the end of Book Twelve, Michael Rabo extracts a very large pericope from the history of Patriarch Dionysius Tell Mahre (d. 845). It covers the events from the time of Maurice to the year 843, two years before Tell Mahre's death. The original of this history is regrettably lost to us, but whatever Michael copied from it is of prime importance. What is significant is that Tell Mahre relates in Chapter Two of Book Eleven of this Chronicle the appearance of Muhammad and Islam, and how the Arabs overwhelmed both the Persians and the Romans. In Chapter Six, Tell Mahre says that from Damascus, Khalid ibn al-Walid marched with an army against Aleppo and Antioch and killed many people. He laments the fact that the invading Arabs caused so many calamities that they are difficult to recount. In Chapter Seven, he shows that the Muslims finally dominated Syria proper together with Palestine and Iraq. Their victory sealed the end of the rule of the Romans in Syria, whose Emperor Heraclius departed with sorrow. While he praises Umar Ibn al-Khattab (d. 644) for his apparent justice, based on Muslim sources, he says that Umar imposed a Jizya (poll tax) on the countries his armies occupied. In Chapter Eight, Tell Mahre iterates the atrocities committed by the Muslims when they invaded Roman countries. From him, we learn that the invading Arabs were only interested in levying the Jizya (poll tax) on the subdued people, and in killing and looting. Their treatment of captive women inside some churches was abominable.

Moreover, the church continued to suffer from schism over the Christological resolutions of Chalcedon and began to lose ground to Islam. Since Tell Mahre was a contemporary of Abbasid Caliphs from Harun al-Rashid to al-Mu'tasim and an eyewitness of most of the events in his time, his observations and comments are most credible. He says that the Muslim caliphs who did not understand Christianity dabbled in church affairs and even determined the appointment of patriarchs. Still, the main concern of the caliphs was to collect the Jizya (poll-tax) from the Christians. Even the most tolerant of the Christians, the Abbasid Caliph al-Ma'mun (d. 833), imposed the Jizya as a priority. Patriarch Tell Mahre, who was a friend of al-Ma'mun, asserts that al-Ma'mun loved the Christians and imposed a double tribute on any of them who deserted Christianity or converted to Islam. He adds that al-Ma'mun used to say, "As long as you (Christians) pay me the Jizya, everyone has the freedom to follow the religion he wishes." For this, many deserted the mosques and joined the churches.³⁸ Al-Ma'mun also took Patriarch Tell Mahre with him to Egypt to prevail on the Biyamaye Copts in Lower Egypt to desist from rebelling and become obedient to

³⁷ See Book Nine, Chapter Twenty-Four.

³⁸ See Book Twelve, Chapter Thirteen.

the caliph. When their women brought food to their rebellious men, the Muslims captured them and defiled them. With the mediation of the patriarch, they stopped rebelling, but their leaders were evicted from Egypt and sold in Damascus. Al-Ma'mun issued a decree to his governors not to molest the Egyptians or kill them. He also lightened their Jizya. However, no sooner had he left Egypt than his governors oppressed the Egyptians even more. They killed many of them and took the rest captive.³⁹ It should be understood that to an extent al-Ma'mun was an exception and not the norm. However, one is tempted to note that this was the true spirit of the Abbasid society and not the fanciful world of the *Arabian Nights*. With the death of al-Mu'tasim (d. 842), the history of Tell Mahre comes to an end.

Most of the information in Book Thirteen is derived from the chronicle of Bishop Ignatius of Melitene (d. 1094).⁴⁰ In the introduction of his chronicle, which Michael Rabo presents at the beginning of Book Thirteen, Ignatius relates the reason for writing his chronicle. He says that after Dionysius Tell Mahre, no Syrian attempted to write the chronicle of kings and churches. So, he, the unworthy, decided to undertake this task by presenting the historical events in a simple and brief manner. He began his account with the time of Constantine the Great and brought it to his own time.

The conflict between the Romans and the Muslims, and the continuous persecution of his own church by the Chalcedonians aside, Ignatius makes a significant statement concerning the Armenians. He says that in the year 1300 of the Greeks/A.D. 989, the Armenians began to leave Great Armenia (in the time of Emperor Basil II, the Bulgar-Slayer (976-1025) and settle in Cappadocia, Cilicia and Syria.⁴¹ This movement, together with the eviction of the Armenians from their country by some emperors, explains the existence of the Armenians in some Middle Eastern countries and the change of their demographic structure to this day. If the emperors had not weakened Armenia, the Seljuk Turks would have faced a great difficulty in overwhelming that country and the rest of Asia Minor.

In Book Fourteen, Michael Rabo details the origin of the Turks, who he says are the descendants of Japheth, one of the sons of Noah. They were also said to be the Gog and Magog by the Prophet Ezekiel in Chapters 38-39. They multiplied and spread in the earth. They controlled Persia, Athor (north Iraq), Beth Nahrin (Mesopotamia), Armenia, Syria, Palestine and Cilicia. In addition, they were used as mercenaries by the Arabs (by the Abbasid Caliph al-Mu'tasim, d. 842). When the Arabs became weak, the Turks dominated them and their caliphs were mere puppets, enthroned and deposed by their will. Like the Arabs, they embraced Islam and observed their religious rules and obligations.

In Book Fifteen, Chapter Three, Michael, who most likely continues the chronicle of Ignatius of Melitene, relates the rise of Tughrul Beg (1038-1063), the Seljuk, in Khurasan and his raids against Roman cities like Melitene and Aleppo, ravaging them. The catastrophe, however, came in 1071 when another Seljuk Sultan Alp Arslan, nephew of Tughrul, defeated the army of the Romans at Manzikert in northern Armenia near Lake Van. With its defeat, the whole Roman territory was open to the Turkish hordes that moved quickly to occupy it and establish Turkish petty states. Of these were the Seljuks of Rum in Iconium and the Danishmends in Sebastea, Caesarea, Amasea and other northern regions. Other major cities like Antioch were in the hands of the Turks. Indeed, the Roman state was no more and the Romans were confined only to Constantinople and its surroundings.⁴²

In Book Fifteen, Chapter Seven, we find the account of the regular army of the Crusaders and its leaders who arrived in Constantinople and then crossed over to the land of the Romans. The reason for their coming to the East was to liberate Jerusalem from the hands of the Muslim Turks. These Turks were molesting, persecuting and imposing heavy taxes on the European pilgrims to the Holy Places in Jerusalem. In addition, the Turks assassinated especially the pilgrims from Rome and Italy. This abominable treatment of the pilgrims moved the kings of Europe to send an army against these Turks. In 1097, the Crusaders

³⁹ For the tragic conditions of these Egyptians, see Chapters Seventeen and Eighteen of Book Twelve.

⁴⁰ For a biography of Ignatius of Melitene, see Ignatius Aphram I Barsoum, translated by Matti Moosa as *The Scattered Pearls*, 418-419.

⁴¹ Chapter Five of Book Thirteen.

⁴² For details, see Matti Moosa, *The Crusades: Conflict between Christendom and Islam*, 67-75.

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captured Edessa, which became the first Latin principality in the East. In the next year (1098), they captured Antioch, which was ruled by Aghousin the Turk.⁴³ Then, the Crusaders marched against Jerusalem, captured it in 1099, and set up their Latin Kingdom.

Before the Crusaders' arrival in the East, the condition of the countries of the Middle East was neither peaceful nor tranquil. In Chapter Seven, Michael shows that the warfare between the Muslim rulers, whether Turks or Arabs, was ferocious and devastating. The entire region was in constant turmoil. The Turks had the upper hand in Asia Minor, Syria and Mesopotamia while the caliphate of Baghdad had totally lost its power. When the Crusaders arrived, they did not fight the Arabs but the Turks. The Franks were now the rulers of the East.⁴⁴

As rulers, the Franks did not enjoy a state of peace. They faced two major and deadly enemies, first the Zangids and later their lieutenant mukluk, Salah al-Din al-Ayyubi (Saladin). In 1144, Imad al-Din Zangi captured Edessa and his fighting men ravaged it. In Book Sixteen, Chapter Two, Michael laments the tragedy that befell Edessa. However, Imad al-Din Zangi's rule did not last long, and he was killed in bed by two of his eunuchs in 1146. His son Nur al-Din, who succeeded him, marched against Edessa, captured it and devastated it in this same year. This precipitated the second Crusade and the expedition to the East by Kings Conrad III of Germany and Louis II of France, which ended in failure. In 1174, Nur al-Din died and his lieutenant in Egypt, Saladin, took advantage of his death, married his widow, and by different maneuvers became the sole ruler of his domain. The Franks now faced this formidable enemy who unified the Muslim forces and defeated them at Hittin. He recaptured Jerusalem from them in 1187. The most significant reason for their defeat was their internecine conflict, divisiveness and the ill-fated tactical mistakes of their leaders.

Michael Rabo, who ends the saga of the Crusades with the death of Saladin in 1193, shows intermittently that, in general, the Franks did not treat their own people, the Syrians or the Armenians fairly. They used the Armenians for their own interests, and interfered in the affairs of the Syrian Church. Still, he is benevolent and objective in his treatment of Franks. At one time, he was invited by the Franks to journey to Rome to defend the true faith against a certain heresy. He did not journey to Rome, but wrote a discourse refuting that heresy and sent it to the Latin patriarch of Jerusalem. Although he was a contemporary of Saladin, yet he does not say much about him. Only on one occasion did he send a delegation to Saladin regarding a matter concerning the church, the nature of which he does not clearly explain. However, he was relieved when Saladin solved the matter in favor of the church. I have detailed the affairs of the Armenians and the Syrians before and after the arrival of the Franks in the East, and how they were treated by the Muslims, whether Arabs or Turks, and how they were treated by the Franks until the death of Saladin.⁴⁵

It should be noticed that the pages of the *Edessa-Aleppo Syriac Codex* are not uniform. Some of them are one full page, others contain two columns, and others contain three columns. However, the entire *Codex* is written in a neat, modern Syriac hand. Unfortunately, the *Codex* suffers many lacunae, whether great or small. I preferred to fill in some of them from the *Chronography* of Bar Hebraeus, whereas Rev. J. B. Chabot filled all of them in his French translation of Michael's Chronicle. When these lacunae consisted only of a few words, I have overlooked them and bridged the text without losing the original meaning.

I have also eliminated the charts of dates and names of the kings of different ancient nations, whether they are recorded in individual charts or placed at the bottom of the folios. My main concern is to give a faithful translation of the entire text and not encumber the reader with the infinite names and dates which are mentioned in abundance in the text.

The first 90 folios of the *Syriac Codex* contain "marginal notes." Most of these notes, however, are originally meant either as a part of the text or have a strong affinity with it. For their importance, and that they might not be overlooked by the reader if they are treated otherwise, I have inserted them in their

⁴³ For more details, see Matti Moosa, *The Crusades*, Chapters 9 and 10, pp. 269-380.

⁴⁴ See Matti Moosa, *The Crusades*, entire Chapter 14, pp. 477-532.

⁴⁵ See Matti Moosa, *The Crusades*, Chapters 14 and 18-19.

proper place in the text.

Throughout the entire Chronicle, the reader will be faced by the term “Orthodox.” What Michael Rabo means by this term is specifically the Syrians, Armenians and the Egyptian (Copts) who rejected the definition of faith by the Council of Chalcedon (451 A.D.). The reader will also encounter the *Tome* of Leo, bishop of Rome, which separated the two natures of Christ, the divine and the human, after their union. This was understood to mean that the divine nature of Christ acted separately from his human nature, with the result that there were two Christs, one divine and the other human, separate from each other. This *Tome*, which became the basis of the definition of faith by the Council of Chalcedon, was rejected by Michael Rabo and his church.

The dates in the *Edessa-Aleppo Syriac Codex* are given according to the computation of the Greeks, which exceeds the current calendar by 311 years. To eliminate confusion, I have converted the dates to our A.D. calendar. The discerning reader will find that some of the dates do not exactly correspond with the years, especially of kings, given by modern writers. I kept them as they were put down by the author.

The Biblical quotations are mostly taken from the New International Version and some others from the King James Version.

The reader will notice that Michael Rabo always refers to the East Roman Empire as “the Romans” or “the Greeks” and never used “Byzantine,” which is a later term. He also refers to the Arabs as Tayoye in reference to the Arab tribe of Tay, which was evangelized and converted to Christianity by the Syrians. The term Tayoye covers Arabs and Arab Muslims. Even the Hijra or, Islamic Calendar, is referred to as Tayoye. Sometimes the Arab Muslims are called *hanfe*, which basically means pagans, or heathens. But in Michael Rabo’s sense, and the sense of the Syrians, it meant non-Christians. He also refers to Arab Muslims as *mbagroye* (Hagerites) in reference to Hagar, the Egyptian slave girl who gave birth to Ishmael, son of Abraham, according to Genesis 16:11-16. However, from Book Fourteen onward, the Arabs and Muslims are sometimes called *Tayoye* and other times, *Arboye* (Arabs) or *Mshalmone* (Muslims), but no explanation is given.

This book would have not been completed without the collaboration of friends and colleagues. Some of them contributed translation of passages from the Armenian or the French. Others provided DVDs of unpublished Syriac manuscripts. Still, others offered their suggestions on parts of the translation. I am grateful to his Eminence Mor Cyril Aphrem Karim, Metropolitan of the Syrian Orthodox Church of the Eastern United States, for his commendable effort in having this book published, and for explaining some obscure Syriac terms. I am indebted to my colleague Dr. Robert Bedrosian, who translated the Preface found only in the Armenian epitome of the *Chronicle of Michael the Great*, and for his invaluable suggestions. I am also indebted to my kinsman Dr. Sami-Victor Qass Elias and his wife Dr. Elisabeth Kauffmann, to my friend and linguist Lance Strasser, to Robert Hall, a former student, and to Rev. Roger Youssef Akhrass, a promising young Syrian scholar, and Shatha Sofia for the translation of several passages of the French of J. B. Chabot. Ralph Boyles of the Computer Department of Edinboro University of Pennsylvania was very helpful in setting the draft copy of this translation on the computer. The antiquarian Roger Pearse, and Abd al-Masih Sa’di, have generously provided me with Garshuni and Arabic manuscript on CDs. I should also thank Dr. George Kiraz of Gorgias Press for providing me with a copy of the *Edessa-Aleppo Syriac Codex of Michael the Great*. I should also recognize the moral support of Dr. Admer Gouryeh and Hanna Isa Tuma of the American Foundation for Syriac Studies. Petra Beck, who copy edited this book deserves my utmost thanks and gratitude.

Last but not least, I am most grateful to my wonderful wife for her fortitude, patience and understanding, without which this book would have not been translated or published.

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Author's Preface

Listen now, you students and lovers of God, who seek knowledge about events and chronology. With great diligence, we have gathered numerous accounts from sacred and secular documents and have selected, for your sake as well as ours, from them only the most useful and rational information, leaving aside what is poisonous, inaccurate, and irrelevant. For (the early authors) wrote, as it were, in the dawn and noontime and, given the philosophy of those times, in an expansive, comprehensive manner.

It is our misfortune, on the other hand, to live in a period when the day is on the wane, and so (we write) in an abbreviated, contracted fashion. Seeing our (era as) blunted by ignorance, we wanted to dispel the darkness of that ignorance with the breath of (the Holy) Spirit. (Thus) we have resolved to pass the rays of the Sun of Justice like a torch to (illuminate) our hearts, and to present this book to Zion, our holy mother, to serve as education to her children who will hear about forgiveness from On High. Give us your prayers, then, so that our labors bear fruit. It is appropriate now to provide you with the names of the historians from whose works we have constructed this (*Chronicle*).

(The period) from (Adam), the root of humankind, until the coming of Christ was described by the Jewish (authors) (Julius) Africanus, Jesus, Hegesippus, and Josephus. Annianus the cleric from Alexandria, wrote (about the period) from Adam to the Emperor (king) Constantine. Eusebius Pamphili, compiled a book from these and other historians, (and wrote a book) called *Ecclesiastical History*. Zosimus, Sokrat (Socrates Scholasticus), and Theodoret the Heretic, wrote (about the period) from Constantine to Theodosius⁴⁶ the Lesser. John of Antioch,⁴⁷ Djebel, the lector Theodorus of Constantinople, and Zachariah, bishop of Mitylene, wrote (about the period) from Theodosius to Justinian the Old. John of Asia wrote (about the period) from Emperor Anastasius to Emperor Maurice. Gouria (Koria) the savant wrote (about the period) from Justinian to Emperor Heraclius and the march of the Arabs into Syria in Heraclius' time. The blessed James (Jacob) of Edessa briefly wrote about these matters. The deacon Dionysius wrote (about the period) from Maurice to Theophilus, emperor of the Greeks, and to Harun (Aaron), caliph (Amir) of the Arabs. Bishop Ignatius of Melitene and the presbyter Saliba from the same city, John of Kesum, and Dionysius of Alexandria, wrote short histories (about the period) from Adam until their own times. Putting forth the same effort (as these authors), we too, with the aid of God and to the glory of God, will weave a work whose fabric is made up of strands drawn from these and other (writers), colored with the vibrant hues of splendid flowers. Inquiring minds should not be dismayed by seeming discrepancies in the dating, for we found many such discrepancies between the Septuagint and other translations of Scripture, especially in the translation, which King Abgar had made at the order of Thaddeus the Apostle. This translation), was corrected by James of Edessa, who went among the Jews because of a suspicion that they had not provided accurate (exemplars) of all their writings, out of loathing for the heathens. There should be no surprise in this. For, indeed, it is the word of the Lord that mankind errs in understanding correctly times and seasons, and that only the Creator and Lord can know time. Let us, remaining firm in our faith, begin examining the literature with Adam, the first man. Moreover, we observe here, right at the outset, some discrepancy in the chronology (provided by different historians).⁴⁸

Another version of the author's Preface

Devoted and studious brothers, when I was considering the facts, which are important to know in the great number of Chronicles, I refrained from going into detail about those that can be learned from the great number of existing accounts. In addition, I have compiled in the process, from ecclesiastical and profane writers, what was useful and appropriate to reveal in this way the mortal laziness of many, and to

⁴⁶ II

⁴⁷ Or Alexandria.

⁴⁸ This preface is translated by Dr. Robert Bedrosian from the Classical Armenian Jerusalem 1870 edition, pp. 1-5, but it also appears in the Jerusalem edition of 1871. I have only changed the name of Zachariah of the Melitene into Mytilene.

enlighten the shadows of ignorance, lifting the sight towards the reward of my efforts. I shall leave this treasure in the church, and of the teachers of the children of the new Zion, so that it will survive after my time.

In first place we must place the first of all mankind, Adam, so that we start at the beginning. This will be useful to those who speak and those who listen. First, we must give the names of the historians from whom we propose to take the material of our edifice.

Africanus (Julius), Jesus, Hegesippus, Jews covered up to the coming of Christ, Annianus, a monk of Alexandria, covered from Adam until the emperor Constantine

Eusebius Pamphili composed his book with the help of their writings and called it *Church History*.

Zosimus, Socrates and Theodore the heretic, began their writings with Constantine and (continued) to Theodosius the Younger.

John of Antioch and of Dejebel, Theodore Lector, of Constantinople, and Zacharias, bishop of Mitylene, covered from Theodosius to Justinian the Elder.

John of Asia covered from Anastasius to Maurice.

Gouria covered from Justinian to Heraclius, and on the invasion of the Arabs into the lands of the Syrians, which took place in the time of Heraclius.

Saint James (Jacob) of Edessa made an abridgement of them all.

Dionysius the Patriarch covered from Maurice to Theophilus, emperor of the Greeks, and Haroun, amir of the Arabs.

Ignatius, bishop of Melitene, John of Kesum and Dionysius (of Alexandria), and Bar Salibi, made several chronicles from Adam to their own times.

Now we have enumerated the chronicles who, considering the studious disposition of listeners in their own times, wrote with rich colors, we who live in a lesser age, seeing our indolence, (will write) briefly passing rapidly over each of their accounts.

But studious men should not consume their energies in working out greater or lesser numbers in the computation of dates, because of the truth of the saying of the Savior, "The Father has kept for himself the knowledge of times and dates." In fact, there seems a great deal of difference between the version of the Septuagint, and that which the Syrians possess, that which King Abgar had translated, and which James of Edessa revised by using the artifice of a pretended conversion to Judaism, so that the Jews wouldn't hide their information from him.⁴⁹

The Garshuni (Arabic in Syriac script) Preface of the Chronicle of Michael Rabo

Lord, Lord, unto my Lord I call as I proceed to copy the *Chronicle* written and set in order by Mor Michael Rabo (the Great), patriarch of the Syrians, who gathered it and derived it from the books of Maribas the Chaldean, Socrates, Theodoret, John, bishop of Asia, Timothy, bishop of Alexandria, Dionysius of Tell Mahre, Jacob of Edessa, Bar Salibi, Epiphanius, Iyawannis and other renowned teachers and fathers, each one of whom recorded the events of his own time and country.⁵⁰

⁴⁹ This version of the Preface is translated by the antiquarian Roger Pearse from the French translation by Victor Langlois made from the Armenian translation of the presbyter Ishok, (Vince, 1868). Langlois's translation appears under the title *Chronique de Michel le Grand, Patriarche des Syriens Jacobites, traduite pour la premier fois sur la version Armenienne du pretre Ischok* par Victor Langlois (Mekhitarist Publishing House: Paris, 1868). I have produced it here with one slight change of Zacharias, bishop not of Melitene but of Mitylene. It could be found on the internet under <http://www.roger-pearse.com/weblog/>

⁵⁰ This preface appears at the beginning of the Garshuni (Arabic written in Syriac script), of the British Museum, MS Arabic 4402), translated by Yuhanon (John) Shuqayr, metropolitan of Damascus who completed it in 1759. It is most likely written by Metropolitan Mikha'il (Michael) of Urbish when he was still a monk, and finished the transcription of the *Chronicle* of Michael Rabo in 1598 A.D.

BOOK ONE

FROM ADAM TO THE FLOOD CONSISTS OF SEVEN CHAPTERS

Chapter One: From the Creation of Adam to the birth of Seth

Almighty God created Adam on the sixth day of the week, which is 'Urobtō (Friday). Most learned men say that Eve was created on the same day. After their fall, i.e. transgression of the commandment of God their creator, they were expelled from Paradise. Thirty years later, Adam knew his wife and she brought forth Cain their firstborn.⁵¹

...lacuna... years until the ninth century.⁵² The monk Annianus, based on the *Book of Enoch*, says, "After his expulsion from Paradise, Adam knew his wife Eve when he was seventy years old, and she gave birth to Cain. Seven years later, she brought forth Abel. Fifty-three years later, Cain killed Abel, and Adam and Eve mourned him one hundred years. Then, Seth was born. He resembled perfectly his parents."⁵³ Methodius of Patara⁵⁴ says that Adam and Eve had Cain and his sister Climia thirty years after they left Paradise. Thirty years later, they brought forth Abel together with his sister Labuda.⁵⁵ Then, when Adam was 130 years old, Cain killed Abel. When Adam was 230 years old, he brought forth Seth." This account is brief but sufficient to show the concurrence of historians regarding the number of years.

Chapter Two: The divine Book of Prophecy of the Prophet of God, Moses, tells us that God created the heaven and the earth. The earth, which was created by wisdom, was sufficient to comprehend all creation. However, it was empty and formless, and the Spirit of God was hovering over the waters. And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day", and the darkness he called, "night." And there was evening and there was morning—the first day. Thus, the Spirit of Prophecy says until he reached the sixth day in which Adam was created after everything else had been created. God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, and over all the earth. God created man in his own image; in the image of God he created him." God then completed what was lacking by creating Eve from Adam's rib.⁵⁶ Not only the Holy Scriptures alone mention these things, but they are also mentioned in all the histories. However, we do this in order that he who reads shall understand the connotation if they are discerned correctly. Indeed, they should be understood according to the ideas of the saints. They may have been written in a latter time.

⁵¹ This passage is not in the Syriac copy. See *The Edessan-Aleppo Syriac Codex of the Chronicle of Michael the Great*, ed. Mor Gregorius Yohanna Ibrahim, Metropolitan of Aleppo (Gorgias Press, 2009), 2, and the copy used by J. B. Chabot (Paris, 1910, reprinted *Culture Et Civilization*, Bruxelles, 1963), 1. But it is found in the Arabic (Garshuni) translation of Metropolitan Yuhanon Shuqayr, British Museum, Arabic 4402. J. B. Chabot produced it in both the original Syriac and in the French translation. See J. B. Chabot, *Chronique de Michel les Syrien Patriarch Jacobite D'Antioche* (1166-1199), Paris, 1899, repr. Bruxelles, 1963), p. xlv of the Introduction.

⁵² With these words begins the Syriac text. See previous note.

⁵³ See *The Chronography of Gregory Abul Faraj Commonly Known as Bar Hebraeus*, translated Ernest A. Wallis Budge, I (Oxford University Press, 1932, 3 (hereafter Bar Hebraeus, *Chronography*), and Heinrich Gelzer, *Sextus Julius Africanus und die Byzantinische Chronographie*, II (Leipzig: 1898, repr. New York: Burt Franklin, n.d. 254-255 where he compares the dates with *The Book of Jubilee* and with Synkellos. See *The Chronography of George Synkellos*, translated by William Adler and Paul Tuffin (Oxford University Press, 2002), 11-12. On Annianus and the *Book of Enoch*, see below Chapter Four, footnote 60.

⁵⁴ Methodius (called also Eubulius), bishop of Olympus and then of Patara in Lycia, was a distinguished writer. See Socrates, *Ecclesiastical History*, Book Six, Chapter 13 (Nu Vision Publications, 2007), 247 and Rev. George Salmon, "Methodius," *Dictionary of Christian Biography*, ed. William Smith and Henry Wace, III (London, 1882), 909-911. In footnote 3 on page 3 of Bar Hebraeus, *Chronography*, Ernest Wallis Budge makes him a bishop of Tyre, but this is questionable. Methodius was martyred in the first persecution of Emperor Diocletian began in A.D. 303.

⁵⁵ John Malalas mentions two daughters of Adam: Azoura and Asouam. see *The Chronicle of John Malalas: A Translation* by Elizabeth Jeffreys, Michael Jeffreys and Roger Scott (Melbourne, 1986), 2

⁵⁶ Genesis 1:26-31.

Chapter Three: From the creation of Adam until Jared who was born in the sixth generation in which also Adam died, there are 930 years. During this period, no king was set up and no kingdom was known. This is because Adam, the first man and father of humankind who was made in the image of God, was the only authority and had dominion, during his life, over his children and his children's children. Seth assumed authority for 138 years, after Abel's death. According to the Septuagint version, Seth lived 205 years and fathered children. According to the Pshitto (Syriac version of the Bible), he lived 150 years. According to the tradition of the Greeks, the Hebrews and the Syrians, Seth lived 970 years and died in the seventh generation. According to the Syriac tradition, he died in the ninth generation. It is said that in Seth's time his children lived in Paradise happily. They determined to live a pure life in the sight of God. They went up to the Mountain of Hermon where they lived a pure life abstaining from marriage. For this reason, they were called *Bnai Elohim*, i.e. the sons of God, and angels. According to the historians Annianus and Africanus, Enosh (Anosh) was 190 years when he fathered a son. However, according to the Syriac tradition, he was 90 years old. Enosh was the first to call on the name of God. He also called for a life of godliness. According to the Greek and Syrian traditions, Enosh lived 905 years and died in the eighth generation. However, the Syrian tradition says that he died in the tenth generation. As to Kenan, he began to have children when he was 120 years old according to the Greek tradition, and 70 years according to the Syrian tradition. Altogether, Kenan lived 800 years, and died in the ninth century. He was followed by Mahalalel who began to have children when he was 165 years old, and 65 according to the Syrian tradition. Altogether, Mahalalel lived 895 years and died in the tenth century. Jared was 162 years old when he fathered a son according to the Greek and Syrian traditions. According to the Samaritan version (of the Old Testament), he was 62 years old. He lived 962 years until the year 366 of the life of Enosh.⁵⁷

When Jared was 40 years old, the first millennium ended. In this year, *Bnai Elohim* (sons of God), two hundred in number, descended from the Mountain of Hermon because they were bored living there. Realizing that they could not return to Paradise, they abandoned the angelic life and indulged in physical lusts. They set up for themselves a king called Semiazos. Annianus says that, "They (the sons of God), descended from the Mountain of Hermon and lodged with their brethren, the children of Seth and Enosh. However, these people refused to give them women to wed because they had betrayed the covenant. The sons of God went to the children of Cain and wedded wives from them and begat mighty men (giants)⁵⁸, i.e., robbers and murderers of great might, that is to say, audacious roaming foot soldiers."⁵⁹

From the history of Josephus

When Abel was murdered and his killer Cain fled, Adam became more concerned about procreating because of his great love for children, and he had many of them. Seth was then 270 years old and lived 70 more years. The seven generations that followed had knowledge of God and feared him. Nevertheless, with the passage of time they began to change the customs of the fathers for bad ones. They did not fear God as they should have, nor did they deal justly with people. Thus, they became enemies of God. In their association with women, many of the *Bnai Elohim* (Sons of God) begat wicked children who despised everything good because they relied on their own strength. It is said that they even practiced robbery. As to Cain, he lived in a region called Nod and fathered children. He was a bad example for all who associated with him. It was he who determined the boundaries of the land, invented measurements for distance and weights, and filled his house with stolen goods. He built a city he called Enoch after his elder son. His sixth

⁵⁷ See Genesis entire Chapter 5, and Henrich Gelzer, *Sextus Julius Africanus und die Byzantinische Chronography*, II, 440.

⁵⁸ Cf. *The Chronicle of John Malalas*, 3

⁵⁹ This, and the former passage and the passages in the margin facing Chapter Four, seems to be derived from one common source that is Annianus, a monk at the beginning of the fifth-century. The original source is the *Book of Enoch*. See *The Book of Enoch*, translated into English by R. H. Charles, first published in 1912. The version used here is the thirteenth impression (London: S. P. C. K, 1972), 34-35. For a thorough analysis of these passages and their origin, see the seminal article of S. P. Brock, "A Fragment of Enoch in Syriac," *Journal of Theological Studies*, xix (1968), 626-631; *The Chronography of George Synkellos* 16 and 18, and *The Book Of Enoch: Aramaic Fragments of Qumran Cave 4* ed. J. T. Milik (Oxford at the Clarendon Press, 1976), 82 mostly based on Brock's article, and Bar Hebraeus, *Chronography*, 4.

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son, Lamech, married two wives and fathered 77 children, one of whom was Nabal who pitched a tent for himself and loved sheep herding. His son, Jubal, loved music and played the harp. His other son, Tubal, from his second wife, was more distinguished by his might than all the rest of them. He was greatly enamored of musical instruments, and was the first goldsmith.⁶⁰ As to the descendants of Semiazos, who was the leader of those who descended from the mountain and mingled with the daughters of Cain, we found nothing concerning their lineage or the number of their kings except that they descended and were first to establish a kingdom which lasted until the time of the Flood.

Chapter Four: Adam was the first king, followed by Seth. In their time people enjoyed safety and tranquility and led a good life with the fear of God. However, when those called *Bnai Elohim* fell, they stirred up seditions and waged wars and shed blood. They set up Semiazos as their king.⁶¹ The sons of Seth, who lived in the third region to the west known as the lower region, became jealous of them. They imitated them following the example of the wickedness of the sons of Cain. They set up a king like Semiazos, called Aloros, who reigned for ten *saros* (a Chaldean time measure). Thus, two kingdoms were established. After Aloros, nine Chaldean kings followed in succession until the Flood. The days of the Chaldean kings are computed according to the Chaldean horology. According to the names given to them at that time, the first was Aloros the Chaldean from Babylon. He reigned ten *saros*, that is 98 years and 230 days. The second is his son Alaparus, who reigned for three *saros*, that is 29 years and 215 days. The third, Almelson the Chaldean from city of Pautibiblon, reigned for 13 *saros*, which is 128 years and 80 days. The fourth, Ammenon the Chaldean, from the city of Pautibiblon, reigned 12 *saros* that is 118 years and 130 days. The fifth, Amegalarus the Chaldean from the city of Pautibiblon, reigned for 18 *saros* that is 177 years and 195 days. The sixth, Daonus the shepherd from the same city of Pautibiblon, reigned for 10 *saros*, which is 98 years and 230 days. The seventh, Edovanchus from the city of Pautibiblon, reigned for 18 *saros* that is 177 years and 195 days. The eighth, Amempsinus from the city of Laranchon, reigned for 10 *saros*, which is 78 years and 330 days. The ninth, his son Otiartus from the same Laranchon, reigned 10 *saros* that is 78 years and 330 days. The tenth, Xisuthrus his son, reigned for 18 *saros* that is 177 years and 195 days.⁶² The total of these years is 1183 and 205 days. In the time of this latter king, the Flood took place according to the history of the Chaldeans. If the total of these years of 1183 is added to the 1052 years, said to have been the period when there were no kings, and in which Adam and Seth were in control of authority, the period between Adam and Noah in whose time the Flood occurred will then be 2242 years, which agrees perfectly with what is said in the Prophetic Book.⁶³

⁶⁰ Josephus, *Antiquities of the Jews*, Book 1, Chapter 11, 31-32 translated by William Whiston as *The Works of Flavius Josephus* (New York: Worthington Co., 1888).

⁶¹ See above footnote.

⁶² In his *Chronography*, Bar Hebraeus, 4, lists these names but say nothing about the term *saro* or the years they reigned. According to Gelzer, Bar Hebraeus (in this case Michael Rabo because Bar Hebraeus copies him) defines two definite ruling families: the Egregores (Watchers) whose first king is Semiazos from the sons of Cain. Opposite them stand the sons of Seth whose first ruler is Aloros. These are not the lawful of the Sethites because they remained with Jared on the mountain. The chronographer only mentions the Sethites who inhabited the low region from whom sprang the first Chaldean king, Aloros. See Gelzer, II: 199-200.

⁶³ Michael Rabo does not mention the source from which he derived this information. Actually, he took it from the *Chronicle* of Eusebius of Caesarea. See below Book Twenty-One: Chapter 8, p. 1036. Eusebius derived his information from the Hellenistic-Babylonian Berossos. Berossos was born around 340 B. C. He was an astronomer and a priest of Bel Marduk. He wrote *The History of Babylon*, which survives today in fragments. These fragments were incorporated by Eusebius in his *Chronology*, the original Greek of which is lost to us. The *Chronicle* was translated into Syriac by Jacob of Edessa (d. 708) and was extant in Michael Rabo's time. Unfortunately, this Syriac translation is also lost. Nothing remains of the *Chronicle's* original Greek except some fragments preserved by the ninth-century George Synkellos. A complete translation of the Greek original was made into Armenian in the fifth century and has survived in full. The Armenian version was later translated into French, German and English. Eusebius' *Chronicle* was written in two parts. Part 1 is a prose history and part two contains chronological tables and additional text based on the first part. Part one of Eusebius' *Chronicle* was translated from Classical Armenian by Robert Bedrosian and is available online at <http://rbedrosian.com/euseb.html> and at Internet Archive (<http://www.archive.org/details/EusebiusChroniclechronicon>). Both accessed July 16, 2011. Eusebius' *Chronicle* part two is known as Jerome's *Chronicle* and was translated from Latin by Roger Pearse, available at

However, divine wisdom for the benefit of those who still existed and that they might not be perverted, caused Adam to previously predict that creation would be destroyed either by fire, water, or by force. For this reason, they (people) set up two memorials, one of brick and the other of stone. They inscribed them with writing in order that, in case the brick memorial was destroyed by rain, the one made of stone would remain to let the people know what was inscribed on it. This stone memorial is standing until this day in the land of Shinar (lower Iraq).

According to Josephus, men remained for seven generations looking for God as the Lord of the universe, and practiced virtue.⁶⁴

According to the Roman Proton, Seth is the one who invented writing in the Hebrew language.

From *The Book of Enoch*: In those days, when people multiplied on earth and beautiful daughters were born to them, the daughters were desired by those called *Bnai Elohim* (Sons of God), and they were corrupted. They said to each other, 'Let us choose women from the daughters of the sons of the earth and beget sons.' Their leader, Semiazos, said, 'I fear that you will not want to do this, and will leave me to commit this great sin alone.' They replied, vowing that they would not retreat from this decision. The number of those who took the oath was two hundred. They were the ones who came down from Mount (Ermoniem, Hermon). Of them was Nokbael, chief of the two hundred, who also taught the people about the celestial sphere that is the 360 rotations of the sun. (Astrology)⁶⁵

Chapter Five: Now that we have determined the number of kings who preceded the Flood and their years as correctly as possible, we shall return to the subject of their genealogy as mentioned in the Prophetic Book.

Enoch was 165 years when he fathered children, according to three books. But according to the Syriac version (the Pshitto), which is like the Hebrew version, he was 65 years old. It is said that Enoch was first to write a book and that he pleased God for 300 years. For this reason God transported him to where He willed; He alone knows where that place is. It is said that God moved him to Paradise where Adam lived before the transgression. As to Methuselah, he fathered children at the age 187 years, according to the Septuagint, Syriac and Hebrew versions of the Bible. Thus, also says Andronicus, Eusebius and Annianus, that he was 167 years when he fathered children. According to the Samaritan version, he was 62 years old when he became a father. The total years of his life are 962 beginning with the year 98 of the life of Shem before the Flood took place. Here the Syriac Pshitto and the Greek Septuagint agree regarding the life span

<http://www.tertullian.org/fathers/index.htm#JeromeChronicle> and also at <http://rbedrosian.com/Jerome.htm>. *The Chaldean Chronicle* appears at <http://rbedrosian.com/euseb2.htm>. The Translator's Preface in the Bedrosian translation also lists other relevant Internet-related materials on the topic. See also *Berosos and Manetho, Introduced and Translated: Native Traditions in Ancient Mesopotamia and Egypt*, by Gerald P. Verbrugge and John M. Wickersham (Ann Arbor: The University of Michigan Press, 1996), 49 and 70. In Chapter 1, 13-34, the authors detail the life and works of Berosos. The ninth-century Christian chronographer George Synkellos, relying on the divinely inspired scripture (The Holy Bible), denies that there was a kingdom of any kind before the Flood. He rejects the ideas of Alexander Polyhistor, Berosos and Abydenos who discussed the Chaldeans, their kingdom and table of kings, as "figments of demons when considered in the light of true reasoning". See *The Chronography of George Synkellos*, 18-23.

⁶⁴ Evidently, these passages are taken with great liberty from Josephus' *Antiquities of the Jews*, Book 1, Chapter 2, Section 3 and Chapter 3, Section 1, translated by William Whiston as *The Works of Flavius Josephus* (New York: Worthington Co., 1888), 32.

⁶⁵ This passage is given by Michael Rabo on the margin of Book One, Chapter 4, and p. 4 of the Syriac manuscript. In Chapter 3, the author produced several segments of this passage. He cites it on the authority of the monk Annianus of Alexandria (beginning of the fourth century), who probably derived it from the chronicle of his contemporary, the monk Panodorus. See *The Book of Enoch*, translated by R. H. Charles (1912, repr. London: S. P. C. K., 1972), 34-35; *The Book of Enoch: Aramaic Fragments of Qumran Cave 4*, ed. J. T. Milik (Oxford at the Clarendon Press, 1976), 8. The passage is quoted almost verbatim by the ninth-century George Synkellos who drew on the chronography of Annianus. See *The Chronography of George Synkellos*, translated by William Adler and Paul Tuffin (Oxford University Press, 2002, 16). It was studied by the Syriac scholar S. P. Brock in a seminal article. Brock maintains that it is "the only genuine fragment of *Enoch* to be preserved in Syriac." He goes on to say that concerning this fragment, Michael drew on a Syriac and not on a Greek source. He speculates that it could come from the Syriac translations of early Syrian fathers like Jacob of Edessa or John of Atharb. See S. P. Brock, "A Fragment of Enoch in Syriac," *Journal of Theological Studies*, xix (1968), 631.

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of Methuselah. Lamech had children when he was 188 years old according to the Hebrew version. The Pshitto says he was 182, and the Samaritan 52. Thus, his life according to the Greek tradition was 772 years up to the year 69 of the life of Shem, son of Noah. He died 29 years before his father. According to the Syriac tradition Lamech lived 770 years and died before his father.⁶⁶

In the year 1666, Noah the righteous was born. He preserved his virginity for 500 years as it is written. According to the Syriac tradition he was 502 years when he had children. In the year 358 of his life, the second millennium came to an end.

Chapter Six: Noah pleased God by his righteous life and found favor in his eyes as the Prophetic Book testifies.⁶⁷ He shunned people when he saw how abomination and injustice had increased among them. God inspired him to carry out everything that was said to him. The Lord said to Noah, “I am going to destroy the earth.”⁶⁸ Noah did what the Lord told him to do. He finished building the ark and put into it every kind of animal and beast of the earth. God also ordered him to bring into the ark his wife, sons and their wives. Then, the Flood came. In the year 600 of Noah,⁶⁹ which is the year 100 (of Shem), people had multiplied and had abandoned the way of the Lord, and the Lord left them a prey to vicious warfare. Thousands and tens of thousands were killed; the earth where these wars took place became stained with their blood; and mounds were formed from their bones. After these events, and because of them, the Flood took place on the 27th of the second month. On that day all the springs of the great deep burst forth, the floodgates of the heaven were opened, and rain fell on the earth for forty days and forty nights. The waters rose and increased greatly, and the ark floated. The waters covered the high mountains under the heaven to the depth of twenty feet. Every living thing that moved on the earth perished. But God remembered Noah and those with him. He sent a wind and the waters stopped. Noah and his household came out and built an altar to the Lord. He offered sacrifices of clean animals, and the Lord smelled the pleasant aroma.⁷⁰

Adam, who was honored by the laying on of hands (priesthood) together with the kingdom and the prophecy, did not keep the commandment as he should have. This made it necessary for the divine visitation of the Word of God (Christ) in the fullness of time. Nevertheless, Adam was worthy of being called “Father.” ...lacuna... Since he offered us a Godly life similar to the life of the One (Christ), and good intention and deeds, he could also offer us a life worthy of saints, which is the holy priesthood that we may become close to those On High. This is what the Scriptures had correctly explained. Priesthood is a gift bestowed by God and extends to the secondary lights that are the first creation of the ranks of angelic heavenly hosts through whom it reached mankind. Let us, then, see who were worthy of this grace from that time up to the Flood.

From the Book (entitled) *On the Priesthood* by Iyawannis (John) of Dara (d. 860):

It was not in the capacity of human nature to be likened unto God, or to correspond to him without the divine gifts of which the priesthood is first, and by which we become divine. Priesthood comes down to us from God, and remains with us in a continuous succession as that of the heavenly hosts. Through it are set up in the church as chief priests, priests and the entire sacred orders. Here we would like to discuss this gift, asking, “What is priesthood and what are the orders associated with it?” Priesthood is a holy act accomplished by full knowledge, in order to fulfill all the things which fall within its activity, for those who are worthy of it. It acts within them as fire acts within iron, and molds them unto itself as it unites with them.

The Theologian (Gregory of Nazianzus), in his *Apology of the Priesthood*, says, “The priesthood is the guardianship over souls. It is the intermediary between God and man. Priesthood is an imperative and

⁶⁶ These names are taken from Eusebius. Sometimes, the dates do not correspond with those of the different translations of the Bible, which Eusebius mentions. See R. Bedrosian, Roger Pearse and Josef Karst, *Ibid.*

⁶⁷ Genesis 6: 8.

⁶⁸ Genesis 6: 13.

⁶⁹ Genesis 7:6.

⁷⁰ Genesis Chapters 6-8.

unlimited service. As to the term “priesthood,” we say that it is taken from abundance, opulence, because it contains all richness and beneficence. It enriches everyone who draws near to, and serves it. We call a person rich because he possesses worldly riches. This description, however, is self-acquired and not natural. It is only a proof of the profusion of worldly possessions. The priesthood is understood as a service between God and man. Man cannot receive the priesthood by himself; only the one called by God, like Aaron, receives it. As David the Psalmist chanted, “You have formed me and laid your hand upon me.”⁷¹ By “formed me,” he meant “created me,” and by “laid your hand upon me,” he meant “you have granted me the laying on of hands of the priesthood which has enriched the human race.” The hand of the Father symbolizes his Son by whom Adam received the priesthood when he was called from the beginning of the world. After Adam’s transgression, the priesthood was renewed, i.e. the gift of the chief priesthood was given him anew through the Incarnate Word of God. At the beginning, Adam received the holy priesthood by the laying on of the hand of God, and from him the priesthood passed to successive generations. It follows that everyone who believes in this sacrament receives it, like Abel, whose sacrifice was accepted because of his goodness. God was pleased with him as it is written. But when the accursed Cain killed him maliciously.... (words missing), God’s unlimited mercy does not take away the gift because he does not regret the graces he had offered. Accordingly, the gift will not be hidden from true believers in every generation and time. The Holy Bible bears witness to this when it relates the stories of Job and Enoch who found favor with God. By the same token, the righteous Noah served God and never associated with the wicked men because of his faith in God. Therefore, he was chosen to accomplish the sacrament (priesthood) with joy. He became the means of preserving what was left of the created beings which God saved from the Flood. Therefore, he became worthy of the order of the priesthood after that miraculous salvation was achieved. After he emerged from the ark he built an altar for the Lord. He offered clean animals as sacrifice in order that this grace will give him the sacrament of the holy priesthood as it was given to the meek Abel. Stranger than this is what the divine revelation said, “The lord smelled the pleasant aroma of the sacrifice.”⁷² The believer, who hears this, will realize that this priesthood does not allude to the shadowy sacrifices of the Old Testament. What actually delights the Lord are those new obvious symbols. And since Noah was worthy to represent the regeneration of the world because he was found righteous in God’s sight, the gift of the priesthood became renewed in him. Also, he bore the divine mysteries which denote the great vicarious sacrifice (Christ).

We should understand in this context the purpose of offering the priesthood. The priesthood is first offered for the salvation of souls. Second, it is offered for the forgiveness of sins. Third, it is offered for our union with God. Fourth, it is offered in order that we may become divine.

Concerning salvation, I say that people deserve death because of Adam’s transgression. But God for His love, wanted to give them life and save them. Thus, He renewed the gift of priesthood first through the law of the Old Testament which saved only a few people by animal sacrifices. According to this law, the priests could not die for the sinners. It was, therefore, imperative that every sinner should die for his own sins. Second, animal sacrifices imposed by the law were not offered to expiate mortal sins and save its perpetrator from death. They were only offered to atone for venal sins. Indeed, it was not in their capacity to realize the desire of those who offered them. If there was perfection in these sacrifices, those who offered them would have been freed from them. Their thinking would not have kept them estranged because of the sins they committed once. But people deserved death, and the priests, the guardians of the law, could not save them nor could animal sacrifices save them either. This is what caused the Lord to come personally and offer a sacrifice on behalf of all (people) and fulfill the sacrifices offered to the Father through Him. Furthermore, He destroyed death caused by sin and granted salvation to everyone. The law of life in Jesus Christ has freed you from the law of sin and death.⁷³ As the priest in the Old Testament offered a sacrifice for the sins of the people, and it was believed that all sins were remitted by this sacrifice, (words

⁷¹ Psalm 139:5.

⁷² Genesis 8:21.

⁷³ Romans 8:2.

missing)...because the priest effected remission of sins by entering the Holy of Holies. Thus, Christ offered himself for the people, destroyed the sins of many who were dead, and he is living forever to intercede on their behalf. And since he was prepared to ascend to heaven, he left for the church a priesthood to act on His behalf in remitting the sins of its children. Also, He reminded them, by His life-giving dispensation, to do this "in my memory."⁷⁴ It is well known that if there was no sin, there was no need for someone to forgive it because "It is not the healthy who need a doctor, but the sick. For I have not come to call the righteous, but sinners to repentance."⁷⁵ The priesthood, then, is given for the forgiveness of sins. This much from the testimonies of the saints about the priesthood is sufficient.

Chapter Seven: The total years from the beginning of Adam's life until the Flood in the time of Noah are 2245 years.⁷⁶ During this period ten tribal chiefs rose up whose names are known, and ten kings reigned successively whose names are also known. Furthermore, the names of three cities are mentioned. A brief account is given about those who discovered the vocation of discerning the stars, armaments, and musical instruments. For it is unknown from those who have understanding that many unrecorded and consequential events took place successively during that long period of time. Perhaps, the hearers did not pay attention to them. Therefore, the Holy Spirit did not allow their preservation. Sufficient evidence of what has been said are the words of the prophetic spirit, "the Lord was grieved that He had made man."⁷⁷ If we follow the traces of the writers of the prophetic books who wrote by the revelation of the Holy Spirit, we will grasp the reality of the succession of generations. Now, let us leave what is unnecessary for another time.

Chapter Eight: It illustrates tables, names and numbers (years)

Adam lived 930 years and fathered children.

The first millennium

Seth lived to 912 years old. He had the following sons: Enosh, 905 years; Kenan, 800 years; Mahalalel, 895 years; Jared, 962 years; Methuselah, 962 years (raptured to Paradise); Lamech 753, years; Noah, 950 years; Aloros, 98 years; Alaparus, 29 years; Almelon, 128 years; Ammenon, 118 years; Amegalarus, 177 years. Here ended the first millennium.

Doanos, 98 years; Edavanchus, 177 years; Amempsines, 98 years; Otiartus, 78 years and Xisuthrus, 177 years.

Cain fathered Enoch; 'Ir fathered Mahoel who fathered Methuselah who fathered Lamech.

From the race of Seth were those who went up into the mountain and were called *Bnai Elohim*. But when they transgressed their covenant, they came down from the mountain and mingled with the daughters of Cain they set up for themselves a kingdom whose first king was Simiazos. It remained until the Flood and then perished.

Here ends Book One. With it, 2256 years would have passed from Adam to the Flood which occurred in the time of Noah the righteous. He who reads let him pray for the scribe.

⁷⁴ Luke 22:20.

⁷⁵ Matthew 9:12-13.

⁷⁶ According to Malalas, the period is 2552. See *The Chronicle of John Malalas*, translated by Elizabeth Jeffreys, Michael Jeffreys and Roger Scott, 4.

⁷⁷ Genesis 6:6.

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WITH THE HELP OF GOD LORD OF ALL, WHO DETERMINES THE TIMES, WE PROCEED TO WRITE DOWN BOOK TWO. IT BEGINS AFTER THE FLOOD WHICH TOOK PLACE IN THE TIME OF NOAH UNTIL THE TIME OF ABRAHAM (A SPAN OF) 1081 YEARS.

Chapter One: After God's just wrath, God remembered Noah, and he and those with him came out of the ark on May 17, which is the second month. They abandoned the ark and came to the town of Apamea, in the metropolis of Pisidia, as mentioned by Josephus where its planks are found. Others said something else.

As to their embarking and disembarking the ark, and the number of days, months and years there are different ideas. It is widely known that they (Noah and his household) entered the ark on May 17 and left it at the end of the year on the 27th of the same month. The sons of Noah who left the ark with him were Shem, Ham and Japheth.⁷⁸ Shem was 98 years old when he entered the ark and 100 years old when he left it and fathered children.

Noah divided the land between his sons and cursed anyone who would encroach upon the boundaries of the other. The partition was as follows: the boundaries of Shem were Persia, Bactria up to India, and Rinocoroura; the boundaries of Ham were from Rinocoroura to Gadiron; the boundaries of Japheth were from Media to the western part of Gadiron. Japheth had fifteen tribes whose boundaries were from the River Tigris, which is a dividing line between Media and Persia. The tribes of Shem were twenty-five who lived in the east. Their boundaries were from the Euphrates River which divided their land. Ham's tribes were thirty-two. The demarcation of their land was Jihon that is the Nile. From Japheth descended the Macedonians, Armenians, Medes, Greeks, Latins, Romans and Iberians. From Ham descended the Indians, Copts, Egyptians, Hittites, Jebusites, Hevites, Amorites, Jerjisites and Aradians. The descendants of Shem are the Assyrians, Chaldeans, Lydians, and Aramaeans who are the Syrians, Hebrews and Persians. The sons of Shem dwelt in the east, the sons of Japheth in the north and the sons of Ham in the south. When Noah saw that those who preceded the Flood had wallowed in bloodshed because they wanted the best habitations, and that they had angered God who eradicated them from the face of the earth, he divided the earth and fixed its boundaries. And he cursed those who might quarrel over this division and thereby anger God.

Extracts from the books of the Chaldeans:

The profane philosophers Abydenus and Alexander (Polyhistor) say about Noah and his ark that, "Chronos revealed to Xisuthrus that heavy rain would fall and a flood would occur on June 15." When he heard this he sailed to Armenia on board a ship supported by planks. This ship is still there offering healing to the natives who still adhere to this notion. The books of the Chaldeans contain many stories, one of which says that when the people came out of the ship they reached Babylon and built a city there. It is believed that, concerning the Flood, these Chaldeans follow in the footsteps of the Greeks. This is manifest to everyone. However, whether the writers were Greek or Chaldeans, they gave Noah another name. Sometimes they called him Xisuthrus and other time, Noachus. What is strange is that they mentioned gods instead of God. Instead of the dove they said a flying bird. Abydenus is the one who related the chronicles of the Chaldeans concerning the Flood.⁷⁹

We should clearly understand that when sin increased and people were acting in many forms of abomination, they began to kill each other in ferocious wars. Indeed, such cruelty is the work of the devils

⁷⁸ Genesis 9:18-19.

⁷⁹ See *Eusebius' Chronicle*, *Alexander Polyhistor on the Flood*, translated by Robert Bedrosian, pp. 3-4 of the website <http://rbedrosian.com/euseb2.htm>, and *Abydenus on the Flood*, pp. 5-6 of the same website; Roger Pearse, *Eusebius: Chronicle*, *Polyhistor on the Flood*, pp. 6-7 of the website <http://www.attalus.org/translate/eusebius4.html>, and *Abydenus on the Flood Ibid.* pp. 10-11, and Karst, *Des Eusebios Chronographie dieses*, in website <http://65.72./att/GetAttachment.aspx?file=1baca7b0-1466-4d27-b81e-jedd254717a0....>, pp. 5 and 7-8.

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and the fruits of what the people have planted. When the earth was fetid with the blood of people, it became unproductive. Bones were piled in it like high mounds looking more like mountains, a thing which delighted the devils. It was then that God commanded and that horrible flood took place. Noah who knew the reason of the perdition of these people, kept wars from happening and ordered that the earth be divided. He cursed anyone who changed the boundaries. This was the reason for the first division. But when the people multiplied and forgot the boundaries, another division took place in the time of Noah despite the imprecation imposed at the first division. Still the people did not uphold the boundaries in the second division.

From the book of archaeology

Nabodor, grandson of Ham, son of Noah, was a presumptuous young man. He began to deceive people telling them not to worship God if they wanted to be successful and wealthy. Most of the people welcomed his teachings with joy believing that the worship of God was futile. They began to build a tower. When God saw them doing so, He did not want to annihilate them as He had annihilated people before them. But He did confuse them by dividing their tongues into multiple languages. The place where they were building the tower came to be known as Babel (Babylon), meaning the confusion of knowledge and inability to understand their original language. This matter is related as follows, that when the entire earth spoke one language, some people built a very high tower in order to reach the heavens. But God sent a violent wind that destroyed it, and gave every one of them a different language, and that city was called Babel. (Genesis 11:3-8).

Chapter Two: Shem fathered Arphaxad when he was 130 years old or 102 years according to the Hebrew tradition. Arphaxad fathered Kenan when he was 135 years old. Eusebius did not mention Kenan's years. Likewise, they were not mentioned in the table of years of the Hebrews or in our own (Syriac) table. Kenan is the one who invented the science of celestial bodies, magic and astrology. His sons worshiped him as god and set up an idol of him. Here began the worship of idols. He built a city and called it Hara after his son's name Haron. Luke, the Evangelist, mentioned the name of Kenan.⁸⁰ Arphaxad lived 465 years according to the Greek tradition and 438 years according to the Syriac tradition. He fathered Kenan when he was 129 years old. According to the Samaritan tradition, he was 139 years old. Shelah fathered Eber at the age of 130 years according to the three traditions. He lived 460 years. According to the Syriac tradition he procreated children when he was 300 years old and died when he was 433 years old. Eber became a father when he was 134 years old. Annianus says that Eber fathered Peleg when he was 133 years old and then fathered Yaqzan (Jectan). According to the Syriac tradition, he lived 464 years. Some say the Hebrews were called after his name.⁸¹

In the year 120 of Peleg, the earth was divided for the second time between the sons of Shem and the rest of the sons of Noah. The share of the sons of Shem was the land situated in the middle of the earth from the frontiers of Egypt, Rinocoura and the Red Sea, and from the Sea of Phoenicia and Syria⁸² to the end of the eastern part of the earth. They possessed the countries of Palestine, Arabia, Phoenicia, Syria and all of Mesopotamia, Hyrcania, Assyria, the Plain of Shinar, Babylon, the country of the Kurds, Persia and its neighborhood.

The share of Ham, the second son of Noah, was the entire southern region from east to west. It included inland and southern India, Ethiopia, Saba, Egypt, Libya, Thebes, Africa and the entire western and southern regions until the end of the world and the ocean (Atlantic). In the northern part, it included Cilicia (Kilikia), Pamphylia, Pisidia, Moesia, Phrygia, Lycia, and Lydia. Of the Sea Islands, it included Cyprus, Chio, Sicily and some twenty additional islands.

⁸⁰ Luke 3:37

⁸¹ See Bedrosian, Pearse and Karst, *Eusebius' Chronicle: the Hebrew Chronicle*, *Ibid.* on the Internet.

⁸² The Mediterranean.

The share of Japheth, the third son of Noah, embraced all the countries of the inhabited world from the east of the inhabited world to the west. The sons of Japheth possessed the following countries: the lands of the Latins and the Turks, and the countries lying east of it, Media, Armenia, Cappadocia, Galatia, Asia, Moesia, Thrace and Hellade as well as the countries lying to the north and the west, the lands of the Greeks and the Romans, the Sarmatians, the Slavs and the Georgians. To the west were the Gaul, the Spanish and Garida (Gadira).

Chapter Three: At the beginning of the life of Re'u, people began to build Babel and a tower in the land of Shinar. They said, "Let us build ourselves a city and a tower so that we may make a name for ourselves, lest we be scattered abroad upon the face of the whole earth."⁸³ The mighty Nimrud, son of Cush, fed the builders with what he hunted. The building process lasted for forty years. But because they transgressed the law, despised the commandment, and did not adhere to the borders fixed by the righteous Noah, but divided the earth, they thought of a means to save them from God's wrath for their transgression. They agreed to build the tower. But the Scriptures say, "The Lord came down and confused their tongues and made the one language seventy-two languages. This is why the land of Shinar was called Babel, because in it the Lord confused their tongues."⁸⁴ As to Eber, that great old man, he did not agree to their idea of partition (of the land), but insisted that Noah's commandment be kept. And he did not transgress the commandment or agree to their building of the tower. Because he disagreed with their building of the tower, he preserved the first original language, and called that land Babel. Our Aramaic language gives the true meaning of Babel as confusion. Saint Ephraim (d. 373) and Basil the Great are of this opinion. But Jacob of Edessa (d. 708) and John, bishop of Atharb, and others, who follow the opinion of ancient historians, say, "The original language of Eber was Hebrew, and for this reasons the Hebrews are called by his name." Other historians say that Abraham was called Hebrew because he crossed the Euphrates River and entered the Promised Land where he fought against armies. Then, he transferred from the heathen customs of his forefathers to faith in God the creator of all. For these reasons he was called Hebrew ('Ebroyo). We maintain that everything that was already said is true, because the first primitive language was Aramaic, and from it the Hebrew language was derived.

Eber was 130 years old when he fathered Re'u. According to the Syriac version (Pshitto), he was 30 years old. He lived 343 years. According to the Syriac version, he was 239 years old. The intermediary period between the Flood and the confusion of tongues is 600 years. From Adam to the Flood, 2096 years according to the Septuagint, and 2757 years according to the Pshitto version. Re'u was 132 years when he fathered Sarug. According to the Syriac version (of the Septuagint), he was 52 years and lived 339 years, but according to the Syriac version (Pshitto), he lived 239 years. In the year 74 of Re'u, the third millennium had passed according to the Septuagint. Re'u was 70 years old when the tower was built. Forty years after the completion of the tower, people scattered over the face of the earth and many wars broke out. Victory was the portion of the idol worshippers who bowed down before these idols, and thus, the worship of idols became known. In the year 100 of Re'u the tower collapsed.

In the year 40 of the leadership of Re'u, Nimrod I ruled in Babylon. It happened that God sent wind that caused the tower to collapse, and Nimrod fell and was killed. Nimrod ruled for a total of 69 years. The history of the Magian Menandros and the second book of Asaph say the following, "The crown of the kingdom still attained strength after Peleg's death. After the death of Peleg, the sons of his brother, Jectan, realized that Jectan did not bequeath inheritance to them. They consulted each other and set up Saba as a leader. Ophir and Havila who manufactured arms followed him. People became mighty because they learned how to use weapons of war, and bloodshed commenced. Because other people were not trained to use arms, they retreated before these mighty men and built fortresses for protection. Since they failed in their struggle against the sons of Ophir, they gave them the choice to take whatever they found pleasant in their eyes of the kingdom on condition that they terminated the war. Accordingly, the entire land of the

⁸³ Genesis 11:4.

⁸⁴ Genesis 11: 5-8.

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perfumes was taken by Saba, the land of gold by Ophir, and the region of Anabados (Danube River), where gems are found, by Havila.⁸⁵

(Alexander) Polyhistor wrote that after the Flood, Evekoios ruled over the Chaldeans for forty years. He was succeeded by his son, Komasbelos, who ruled for four years. The period from the Flood to the Medes who occupied Babylon, is 86 years, as reckoned by Polyhistor who mentioned each one by name.

Nimrod assumed the royal crown ten years after the division of the earth for the second time. He was the first king after the Flood.

In the year 101 of Re'u, Panophis was first to rule Egypt as a king for 68 years. This is the first leadership in Egypt which was called after their father Misraim.

Nimrod built three cities: Arak, Orkala that is Edessa, Nisibin and Seleucia. When the people departed Babylon, the Canaanites set up a king for them and gave him the name of Canaan after the name of their father, Canaan. When the sons of Canaan saw that the lands of Palestine and Lebanon were good, they dwelt there and did not want to go to the land of their inheritance, which lies west of the sea of Egypt, and thus they inherited the curse for the second time. At this point, the curse of the righteous Noah was fulfilled.

Chapter Four: Sarug was 70 years old when he fathered Nahor according to the three versions. The Hebrew version, which is our Pshitto, is short 100 years for each one of the patriarchs after the Flood. Sarug lived 330 years. In his time, the craft of making money and gold jewelry from Ophir appeared.

Forty three years later when Nimrod's kingdom was extinct, a king named Qambiros, arose in Babylon in the time of Sarug. He built the great city of Shushan (Susa). In the year 56 of Sarug, people began to manufacture weapons of warfare. They pillaged and took slaves and bound women captives and sold them. In this period, Qambiros and the Chaldeans waged war against Salto (Qalato) as written by Damaris. However, Zamordos says, "In the year 70 of the life of Nimrod the Chaldean, war was waged between Qalto and the Chaldeans because of land ownership. The king, then, was Qambiros. The Chaldeans triumphed, drove away the people Qalto, and confined them to the mountains that separated them."

Sarug began to teach Nahor the worship of the Chaldeans, namely, magic and astrology, as Asaph says in his book, which is in agreement with the table of generations. After Qambiros ruled for 85 years, a third king named Samiros arose in Babylon as the 3rd king for 72 years. He ruled in the year 106 of Sarug, and waged war against the sons of Yon (Yavan), the Canaanites, and seized their land. He built a city for the Parthians and the Chaldeans. He was first to design weights and measures. In his time, people began to make a variety of vestments with diverse colors as mentioned by the Magian Zamordos. In his time, too, silk fabric of multi colors was known. Many fables were woven about him. For example, it was reported that he had three horns and three eyes and was mightier than the tribe of Nimrod.

In the time of Sarug, the people set up idols and worshipped them, and satanic spirits inhabited them.

In that period, a second leader called Epipaphios arose in Egypt. He was the first to build a ship and sail over the seas. He ruled 46 years and then died. In the same period, a certain Egyptian named Sanos waged war against the Cushites. He was surnamed Athanophos that is, the Cushite. He became the third leader and ruled for 60 years. He allied himself to the Libyans, waged war against Saba, and killed him. His daughter, called Saba after her father's name, succeeded him. She ruled for 40 years. Aristocholos mentioned that she engaged in many wars and triumphed. Therefore, women became accustomed to rule and lead armies into war there.

Concerning the women called Amazons who cut off their right breasts, we found out that they were the daughters of Ashkenez and Thogorma whom Samiros, king of Babylon, first fought. He killed all of their menfolk. Afterwards, they never raised male children but only females. In addition, once a year they

⁸⁵ Anabados is identified by J. B. Chabot as the Danube. See *Chronique de Michel le Syrien*, 1:22.

deviated from (moral principles), cohabited with men, and returned home pregnant. If they gave birth to male children, they killed them and only kept female children. This account is mentioned in ancient books and supported by many witnesses. In addition, these women called Amazons, that is, those who cut off their breast, who lived in the northern region, are mentioned at length in the wars that took place in the great city of Ilion, which was destroyed. And since nothing is mentioned about them today, and given the fact that no one has seen or heard about a region of the world called the northern region, I, the weak (Michael Rabo), believe that those women were annihilated in the wars of the great city of Ilion. There are two reasons for my judgment. First, nothing is mentioned about these women from that time to the present. Second, as it is said, those eleven kings were allied and waged war for eleven years against the city of Ilion. Amazos, the queen of these women, rushed to support the king of Ilion, but the eleven allied kings killed its king and inhabitants and Ilion was devastated. It is probable that these women were killed.

The fourth king set up in Egypt was Pharaoh, son of Sanos who ruled 35 years. For many generations the kings of Egypt were called pharaohs after his name. To this pharaoh is ascribed the fifth dynasty.

Chapter Five: Nahor was 79 years old when he fathered Terah according to the Septuagint and the Syriac versions. He lived 201 years according to the Septuagint version, or 148 years according to the Syriac version. In this period Kisarmos, the Parthian, waged war against Samiros, killed him, and ruled in his place. He removed the horns of his head and placed them on his own crown, according to the chronicle of Aroud the Canaanite.

In the year 25 of Nahor, the trials of the righteous Job took place. Aroud wrote the following, "There was a rich man of the tribe of Jectan named Job who wrestled with Satan seven times and won." Asaph, however, says that Job's wrestling was done six hundred years later. I think that the idea of Aroud the Canaanite is more explicit and reliable. In fact, Job preceded Moses by five hundred years. Others say that Job belongs to the clan of Esau called also Jobab, son of Zarah.

In the year 5 of Terah, Arphazad, its fifth king, ruled Babylon for 18 years. Here ends the rule of the kings of Babylon (700 years) up to the time of Belos, the first king of the Assyrians. It happened that many Chaldeans, Medes and Assyrians quarreled over the kingship and killed each other, and seven years passed without leadership. Then Belos the Assyrian threw off the Chaldeans bondage, fought them and triumphed over them. He ruled the Assyrians for 62 years and controlled most of Asia with the exclusion of India.⁸⁶

As to Saharon, Terah's brother, he was deceitfully killed by Kisarmos, the Parthian king of Babylon, because he wanted to transport them from their country to Parthia. According to another story, he killed him because of the golden image that Kisanoros took from the house of Nahor who was the priest of the idol god Kenan. In this period Myropose, the Hittite, built the city of Damascus twenty years before the birth of Abraham. Josephus says, "It was built by Uz, son of Aram."⁸⁷

In the year 48 of Nahor the fifth pharaoh, Karimon, of the sixth dynasty, ruled 4 years. In this period, Aronios the Canaanite had two sons, one called Sodom and the other Gomorrah. He built two cities after their names. Also, he built Sa'er after the name of their mother.

In the year 52 of Nahor, the sixth king of Egypt whose name was Pharaoh Aphintos of the seventh dynasty, ruled Egypt for 32 years. He sent an envoy to Kisarmos, king of the Chaldeans, and acquired their scientific books. They (Egyptians) set up an image of Kenan, the god of Babylon, and worshipped it. When Serapis, son of Niobe became ruler, he built the city of Apantos on the Nile River and called it Babylon, which is Babel. This account is confirmed by Asaph who says, "The Egyptians learned astrology from the Chaldeans in the time of Terah. They erected an image of Ninos made of gold." In the year 5 of Terah, the sixth king, Arsakos, ruled Egypt 33 years. He built a city after his name. He was succeeded by Pharaoh

⁸⁶ See *Jerome's Chronicle Part II (Chronological Tables/Canons)*, translated from the Latin by Roger Pearse, p. 16 on the Internet and *The Chronography of George Synkellos*, 91, and note 5 quoting Eusebius.

⁸⁷ Josephus, *Antiquities of the Jews*, Book 1, Chapter 6, Section 4, 37 of the English translation.

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Samonos for 20 years. In the year 28 of Terah, Egypt was ruled 27 years by Pharaoh Armios who is the ninth king of the tenth dynasty.

In the year 14, which is the year 36 of Belos, Abraham the Assyrian was born as mentioned in the chronicle of Andronicus. In the year 15 of Abraham, Armios the Egyptian fought against Belos the Assyrian. When Armios was defeated, he was succeeded by Pharaoh Pharandos, the Thebian. He is the tenth of the eleventh dynasty. He is the one who took Abraham's wife, Sarah, and then returned her to him with gold and silver and other gifts, and had him leave Egypt. In the year 98 of Abraham, Pharaoh Hyskos ruled Egypt 21 years. He was the twelfth king of the thirteenth dynasty.⁸⁸

From the First Book of Asaph:

In the year 135 of Mahalalel, Adam passed away.

In the year 20 of Enoch, Seth died.

In the year 13 of Methuselah, Enoch died.

In the year 61 of Lamech, Kenan passed away.

In the year 33 of Lamech, Enoch was raptured to heaven.

In the year 34 of Noah, Mahalalel died.

In the year 166 of Noah, Jared passed away.

In the year 600 of Noah, Methuselah died. Asaph adds that Methuselah perished in the Flood with the sons of Kenan.

In the year 74 of Shelah, Noah died.

In the year 156 of Shelah, Shem died.

In the year 34 of Eber, Arphaxad passed away.

Chapter Six: When Terah was 70 years old, he fathered Abraham. He lived 275 years. According to the Syriac version, however, he lived 205 years. Andronicus says, "The period from the Flood to Abraham is 1081 years, and from Adam to Abraham, 3337 years." Here the Greek and the Syriac versions agree on the number of years. From the division of the earth until the time of Abraham there is 421 years. Here Nahor died, and Abraham was born to Milcah. Eight years later, Sarah, daughter of Terah, was born from Zamrot. As to the number of years, we say that they are deficient by 1384 years, according to the Pshitto (Syriac translation), in comparison to the Septuagint.

At the age of 15, Abraham began, on his own, to call on God and pray to him to chase away the crows, which he sent to the land of the Chaldeans to spoil and destroy their crops.

In this period Belos, the first king of the Assyrians, died and was succeeded by his son, Ninos, who ruled 52 years.⁸⁹ He is the second king of the Assyrians. He built a city called Ninos, but the Hebrews called it Nineveh. He also made a golden image of his father Belos and inscribed on it, "the great god." He made this public throughout Athor (Assyria), and many worshipped it. After Nineveh, Rahobot, Rasan and Caleh were built.

In this period, Melchizedek the Canaanite built Jerusalem and called it Oreb. As to Abraham, he set on fire the temple of idols in Ur of the Chaldeans. When his brother Haran tried to rescue the idols from the fire, he fell in it and died. When Abraham was 60 years old, his father Terah, his brother Nahor and Lot, son of Haran, went to Harran and settled there for 14 years.⁹⁰ Then Abraham left his father and dwelt in the land of Canaan.⁹¹

⁸⁸ It should be remembered that Michael Rabo copies these accounts from Eusebius, who in turn copied them from Berosos and Abydenes and others. See Bedrosian, Pearse, and Karst, *op. cit.*

⁸⁹ See Roger Pearse, *Jerome's Chronicle*, p. 16.

⁹⁰ Genesis 12:14; Acts 7:2-4 and *The Chronography of George Synkellos*, 130-131 and 139, note 4.

⁹¹ See George Phillips, *Scholia On Passages of the Old Testament by Mar Jacob* (London, 1864, 3-5), in which he makes an explanation concerning Haran and the wives of Abraham and Nahor and especially the death of Haran by fire which motivated Terah, Abraham's father, to leave Ur of the Chaldeans. It has a striking similarity in the main with Quran Sura al-Anbia' (the Prophets, 21) 51-70. See also Matti Moosa, "Jacob of Edessa" on the Internet at the website www.syriacstudies.com

Chapter Seven: Appended below is the agreement and disagreement of historians concerning the numbers of years until the time of Abraham.

From the time of Abraham, Eusebius fixed chronologically the number (of years) according to the periods. Therefore, we decided to record in this context what concerns the period from Adam to Abraham.

From Adam to the Flood, there are 2256 years, and from the Flood to the division of the earth, 2916 years. Ten years after the division, Peleg, who had lived 116 years, became the father of Re'u. When Re'u had lived 132 years, he became the father of Sarug. When Sarug had lived 130 years, he became the father of Nahor. When Nahor had lived 79 years, he became the father of Terah. When Terah had lived 70 years, he became the father of Abraham.⁹²

The Kings of Babylon

In the year 10 of Re'u, Nimrod ruled 69 years.

After him, the kingdom was 43 years without a king.

As to Qombaros, (his reign) was thought to be 85 years.

To Samiros, 72 years.

To Kisranos, 42 years.

To Arpakid, 18 years. For seven years there was no king.

Afterwards, Belos became king of the Assyrians, and in his time, Abraham was born.

The Kings of Egypt:

In the year 100 of Re'u, Panophis ruled 98 years.

Eupropis, 46 years

Sanos, 60 years

Pharaoh, son of Sanons, 35 years

Pharaoh Karimon, 4 years

Pharaoh Aphantos, 32 years

Pharaoh Orkos, 33 years

Pharaoh Samos 20 years

Pharaoh Hirkos, 25 years

In the year 17 of Hirkos, Abraham was born.

From the Chronicle of Ezra, and in accordance with the computation of the Hebrew and the Syrian versions, the Pshitto and the Septuagint agree on the years beginning with Abraham and after.

In the year 56 of Lamech, Adam died.

In the year 168 of Lamech, Seth died.

In the year 84 of Noah, Enoch died.

In the year 179 of Noah, Kenan died.

In the year 234 of Noah, Mahalalel died.

In the year 266 of Noah, Jared died.

In the year 178 of Noah, Enoch was raptured to heaven.

In the year 595 of Noah, Lamech died.

In the year 600 of Noah, Methuselah died. *End of this account*

⁹² Some of these years do not correspond to the years given by Eusebius. See translations of the portions of *Eusebius's Chronicle* by Bedrosian, Pearse and Josef Karst, *op. cit.*

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From the Seventh Book of Asaph

When Adam had lived 230 years, he became the father of Seth.

When Seth had lived 205 years, he became the father of Enoch.

When Enoch had lived 190 years, he became the father of Kenan. When Kenan had lived 130 years, he became the father of Mahalalel. When Mahalalel had lived 165 years, he became the father of Jared. In the year 40 of Jared, the first millennium ended. When Jared had lived 162 years, he became the father of Enoch. When Enoch had lived 160 years, he became the father of Methuselah. *End of this account. He who reads let him pray for the sinner Michael (of Urbish).*

According to the Hebrew and the Syriac Pshitto, when Adam had lived 130 years, he became the father of Seth.

When Seth had lived 135 years, he became the father of Enosh.

When Enosh had lived 90 years, he became the father of Kenan.

When Kenan had lived 70 years, he became the father of Mahalalel.

When Mahalalel had lived 65 years, he became the father of Jared.

When Jared had lived 162 years, he became the father of Enoch.

When Enoch had lived 65 years, he became the father of Methuselah.

When Methuselah had lived 187 years, he became the father of Lamech.

When Lamech had lived 126 years, *the first millennium had ended. Here ends this account.*

In the year 100 of Shem, the Flood took place.

The number of years from Adam to the Flood is 2256 years.

When Shem was 102 years, he became the father Arphaxad.

When Arphaxad was 135 years, he became the father of Kenan.

When Kenan was 109 years, he became the father of Shelah.

When Shelah had lived 130 years, he became the father of Eber.

When Eber was 134 years, he became the father of Peleg.

When Peleg was 130 years, he became the *father* of Re'u.

In the year 7 of Re'u, *the third millennium ended.*

When Re'u was 132 years, he became the father of Sarug.

When Sarug was 130 years, he became the father of Nahor.

When Nahor was 79 years, he became the father of Terah.

When Terah was 70 years, he became the father of Abraham.

The total number of years from the Flood to Abraham is 1081 years.

When Abraham was 100 years, he became the father of Isaac.

When Isaac was 60 years, he became the father of Jacob.

When Jacob was 89 years, he became the father of Levi.

When Levi was 60 years, he became the father of Qahat.

When Qahat had lived 70 years, he became the father of Amram.

When Amram was 70 years, he became the father of Moses.

The total years from Abraham to Moses are 505 years, and from Adam to the Exodus (of the children of Israel from Egypt) are 2492 years.⁹³

It is said that Kenan founded astrology, magic and charms. He was worshipped as a god. In his time, the tower's building was raised immensely. He died at the age of 140 years. The question is how could we

⁹³See Bedrosian, Pearse and Josef Karst, *The Hebrew Chronology*, *Ibid.* and *The Chronography of George Synkellos*, 116-118 with some variance in the number of years.

reason that Kenan's life extended to the year 36 of the life of Isaac? Furthermore, when Jacob had lived 45 years, Shelah passed away. When Jacob had lived 45 years, Eber passed away. When Abraham had lived 59 years, Peleg died. How could it be believed that Peleg's life extended to the year 48 of the life of Abraham, and that Abraham died after the Tower of Babylon collapsed, when he was born 72 years after it had collapsed? This computation of years does not make sense because when Re'u was 66 years old, Shelah died. When Sarug was 68 years old, Eber died. When Eber was 69 years old, Peleg died at Babylon along with Nimrod, as the Magian Zamros and Qomabaros the Assyrian mentioned. In the year 100 of Sarug, Re'u died and in the year 21 of Terah, Sarug passed away.

Chapter Eight: Contains the descent of peoples according to the layout

The sons of Noah:

The descendants of Shem:

Kenan, Methuselah, Terah, Abraham and Isaac, whose names and their generations are mentioned in the Holy Bible; Ishmael who engendered twelve mighty tribes; Loud, who engendered Laronios, Amoraphel, Tarsheal, Jectan, and the Indian; Arphaxad, who engendered Gether-Tata-Uz the Elamites, the Lazonsa, the Moseninas, the Cataninas, Ghasaqo, Garomeans and Caspians; Aram, who engendered Nahor, who engendered Hamor, who engendered Arouk; Chaldo, who engendered Nebuchadnezzar, and his son Marduk whose generations have been recorded.

The descendants of Ham:

Cush, who engendered the Ethiopians (Cushites) and the Sabeans; Tharhaq and the queen of Sheba, and Candace are derived from the Sabeans; Canaan, from whom sprang the Hittites, Cushites, Sidonites and Amorites; Misraim, who engendered Aloraim, who engendered the Mamraiontes or the Gergistes; Phot, who engendered the Troglodites, Aaron and Lot the Moabite, Japheth, Ham, Patrosiman Kaslonahim.

The descendants of Japheth:

Gomer, who engendered Ashkenaz, and from Ashkenaz came the Sarmites, the Cappadocians and Togarma, from Togarma the Armenians were engendered; Magog who engendered the Celts, the Galatians and Turks (The names of these kings are recorded in the Book of the Tree); Mede, who engendered the Medes and King Darius Astyghros who is reported to have cast Daniel into the pit; Lion (Javan) who engendered the Helenes and the Greeks.

Tubal, from whom the Thessalonians descended.

Thiras, who engendered the Thraces and the Lydians.

Methodius said about Jectan, son of Noah, who was born after the Flood that his father supplied him with gifts and sent him to the east. He went and settled in the region from which the sun rises. He is the one who invented the science of the stars (astronomy). *End of the chapter.*

The names of nations that have records (of generations)

The generations of Shem were the Chaldeans, Assyrians who are the Syrians, the Hebrews, the Persians, the Medes and the Arabs. The nations, which have no records, are the Ladonians, Aeytoians, Lydians, Gasphynoians, Masinoyans, Indians, Qaqtenians, Gamilonians, Arinoians, Barrosians, Scythes, Hyrokionians, Aramaeans, Garmoiens, Parthians, Qakasophonians, and Malagdroye.

The descendants of Ham who mastered writing are the Egyptians, Pamphylians and Phrygians. Those who had no writings are the Cushites, Troglodites, Aegynoians, Esbainous (Spanish), Jolianians, Libyans, Moriotians, Phyltonians, Masmophytians, Maqenosians, Bithyans, Nomadians, Masidionians (Macedonians), Pisidians, Otalioninas, Sartonians, Magratonians and Numidians.

BOOK TWO

The descendants of Japheth who had records (writing, script) are the Medians, Greeks, Romans and Armenians.

Those who had no writing (script) are the Cappadocians, Celts, Gauls, Hellenes, Thessalonians, Illyrians, Thracians, Sarmatians and others who are not known. *End of the chapter.*

Here ends Book Two, which began after the Flood to the time of Abraham. It consisted of 1081 years and comprised eight chapters.

BOOK THREE

WITH THE HELP OF THE ONLY ONE KNOWN IN THREE HOLY PERSONS, WE BEGIN TO WRITE BOOK THREE. IT BEGINS WITH THE FIGURES, KINGDOMS AND KINGS PUT IN ORDER BY EUSEBIUS. HE EXPLAINS WITH UTMOST CLARITY WHEN EACH KINGDOM BEGAN, THE NUMBERS OF THEIR KINGS, AND THE YEARS OF THE REIGN OF EACH ONE OF THEM

Chapter One: It begins from the time of Abraham, which is the year 3336 from the first Adam⁹⁴

When Abraham was 81 years old, he entered Egypt and fathered Ishmael from Hagar.⁹⁵ Ishmael lived 130 years until the year 62 of Jacob. In this period, Shamiram (Semiramis) ruled the Assyrians 46 years. She built mounds (mud banks) as a precaution against the Flood.⁹⁶ We have come upon the chronicle of these mounds, how and where they were set up.

When people multiplied after the Flood, they went astray worshipping demons, idols, celestial bodies of heaven, birds, animals and even water springs. They fixed images of the dead on the tombs and worshipped them. When God saw this (deviation from Him), He sent a violent wind which swept away the satanic images and buried them under the dust. As a result, great mounds were formed of them and many villages with their inhabitants were buried under the mounds. Even the demons who were worshipped were locked up under them. Some of those who went astray still resorted to these mounds. However, Shamiram, wife of Ninos king of the Assyrians, built a mound to save the people from the waters of the Flood.⁹⁷

When Abraham was 99 years old, he circumcised himself. When he was 100 years old, he fathered Isaac according to God's promise to him.⁹⁸ The descendants of Abraham were slaves in Egypt for 430 years, as the Apostle Paul had written.⁹⁹ This period is computed from the year 75 of Abraham until he left his father's house at God's order.

When Abraham had lived 115 years, he offered his son Isaac as a sacrifice. Some say that Isaac was one year old when he was sacrificed. Others maintain that he was thirty years old, but the majority of writers agree that he was 17 years old, which is most correct. Abraham lived 175 years until Jacob was 15 years old.

In the year 45 of Abraham, the jubilee of the forty generations of the Hebrews ended. Thus, the total number of years from Adam is 3290.

In this period Ageilaus ruled the Syconians for 13 years. Europos, the second king of the Syconians, ruled for 45 years. In Egypt, Scysinos the 13th king of the Fourteenth Dynasty ruled. He was succeeded by Taracos, the 13th king of the Fifteen Dynasty, who ruled for 44 years.

In the year 71 of Abraham, Kedorlaomer (king of Elam) went to war against the kings of the country of Sodom, and subjugated them for 14 years until he settled in the land of Canaan (the year 10 of the Promise). In this time, Hebron was founded by the Canaanites.

Aram was of the clan of Nahor, Abraham's brother, from whom descended the Aramaeans of Beth Nahrin (Mesopotamia), according to Jacob of Edessa (d. 708). As to the first Aram, who was of the son of Shem, Jacob says that he lived in the east, and from him descended the Elamites and the Assyrians. He intended to show that the Aramaic language was older than the Hebrew language. Or ...lacuna...

Zamarous reigned over the Assyrians in the time of Abraham.

⁹⁴ George Synkellos criticizes Eusebius's chronology from the Flood up to Abraham. See *The Chronography of George Synkellos*, 243-244.

⁹⁵ *Jerome's Chronicle*, translated by Roger Pearse. Eusebius via Jerome says that the descendants of Ishmael were later called Hagarenes and Saracens. *Jerome's Chronicle Part II (Chronological Tables/Canons)*, translated by Roger Pearse, p 24 on the Internet.

⁹⁶ See *Jerome's Chronicle* translated by Roger Pearse, pp. 18-19.

⁹⁷ See previous footnote.

⁹⁸ See *Jerome's Chronicle*, translated by Roger Pearse, pp.16-17 on the Internet

⁹⁹ Galatians 3:17, and *Jerome's Chronicle*, translated by Roger Pearse, p. 24 on the Internet.

BOOK THREE

The first king to rule over the Cretians was Crotos, who is Chronos, a native of the land and son of Aphra, after whose name Crete was founded. It is said that he was one of the Cretes who disappeared ...lacuna... and was greater than his father Chronos, who was ready to swallow (him).

In the first year of the Promise, a severe famine took place. Abraham went down to Egypt where he fathered Ishmael from Hagar. When he had lived 100 years, he became the father of Isaac, son of the Promise. Ishmael was then 35 years old. Prior to this, the Word of God (Christ) appeared to Abraham in the form of a man, that is, in the form that he was to appear to men in the Incarnation. Abraham had already prophesied about the call of the gentiles in the year 30 of the Promise. The year 40 of the Promise is the year 3300 of Adam.

It is now an appropriate time to understand who God is in the light of the testimony of the Holy Bible. In addition, we should explain what the canonical sacrament of the priesthood is, where oblations were offered and how God received them as a pleasant fragrance. A table is preserved of this priesthood.

In the second generation, the sacrament of sacrifice was abolished because corruption once more became rife among people. They did not worship God, but devils. The Book of the righteous Job, from the clan of Jectan, testifies that in his generation, there was no righteous man like him. It has preserved a table of the links of the priesthood given by God. Job was tested and triumphed. He deserved to offer sacrifices to God after his struggle and triumph. Similarly, the Holy Bible points to Melchizedek who welcomed Abraham and his household and the household of Lot. He blessed Abraham when he returned from the war against the kings because Melchizedek was the king of peace and the man of the Most High. He said, "Blessed be Abram by God Most High, Creator of heaven and earth."¹⁰⁰ However, the Bible did not allude to the parents of Melchizedek or to his origin. Here, we learn that he was not from Abraham's clan, whose generations the Bible carefully recorded. In addition, it did not allude to his birth or to the end of his life. All that is known about him is that he lived in the land of Shechem where the Amorites, sons of Canaan, dwelt. This caused some to maintain that he was one of them, because he was set up a king over his city.¹⁰¹ However, because of his righteousness, piety and faith in God, God made him His priest and servant. Melchizedek worshipped God who created the heaven and the earth. Accordingly, despite the fact that his own people, like others, were heathens, they exalted Melchizedek.¹⁰²

Chapter Two: When Isaac was 19 years old, God appeared to Abraham. It was also then that his brother Nahor fathered children. In the year 134 of Abraham, and 34 of Isaac, Sarah died at the age of 127 years. At the age of 142, Abraham took Keturah for a wife. At the age of 38, Isaac married Rebekah. When he was 60 years old, Rebekah went to Melchizedek to ask the Lord about her pregnancy. The Lord told her, "Two peoples are in your womb; one people will be stronger than the other." (Genesis 25:23). Annianus says that Isaac was 60 years old when he fathered children. Others maintain that he was 100 years old when he fathered Esau, who is Edom, father of the Edomites, and Jacob the progenitor of the children of Israel. When Isaac was 36 years old and Jacob 15 years old, Abraham passed away. Abraham lived 180 years until Levi was 21 years old. Abimelech was a friend of Isaac's household. He is the one who waged war in the year 100 of Abraham. The Scriptures call him King of Gerar after the name of his city. (Genesis 20:2). He is also known as king of the Palestinians because of the great number of the people he ruled. When Jacob was ...lacuna...

Chapters Three and Four missing

¹⁰⁰ Genesis 14:19.

¹⁰¹ According to John Malalas, Melchizedek was a gentile who descended from the family of Sidos, son of Egyptos, emperor of the land of Libya, from whom the Egyptians took their name. He was a priest of the Canaanites and a celibate, just man. Malalas bases his idea on Josephus' *Archaeology*, and on John and Cyril whom he does not identify. See *The Chronicle of John Malalas*, translated by Elizabeth Jeffreys et al, 28.

¹⁰² For Melchizedek, see Hebrews Chapters 5 to 7. Like Melchizedek, "Jesus has become a high priest forever in the order of Melchizedek." Hebrews 6:20.

There is a large lacuna here. These chapters mostly contain the names and years of the generations of the priests.

In the year 60 of Moses, before the Exodus, Amram died. He lived 137 years. As to Joseph, he lived 110 years and died in the 6th year of Amram and the year 286 of the Promise, that is the Exodus. The Hebrews lived in servitude after his death. According to another account, Amram fathered Mariam when he was 57 years old and Aaron when he was 68 years old. In this period Amenophthes ruled 43 years. He is the one who ordered that the Hebrew infants should be drowned in the Nile. When Amram had lived 70 years, in the year 350 of the Promise, he became the father of Moses. He lived 120 years.

When Moses was cast into the sea (Nile), the daughter of Pharaoh Amenophthes, saw him and drew him out of the water. She was called Thermothisa, or Ra'usa, but the Hebrews called her Maria. She married Pharaoh Kanphara, king of Memphis, and raised Moses as her son. She died and was buried in Egypt. The city of Myra, also called Maru, was named after her.¹⁰³

When Moses was ten years old, Jannes and Jambaris taught him wisdom, as explained by Artemonios.¹⁰⁴ The period from the time the Hebrews entered Egypt until their Exodus, is 215 years. When Moses was 22 years old, Pharaoh Amenophthes oppressed the Hebrews and compelled them to make bricks for building cities. When he was 28 years old, Amenophthes built Hermopolis and waged war against the Cushites. He took Ra'usa, daughter of King Zoros, to wife.¹⁰⁵

(At this time) Inachus, first ruler of the Thebians and the Argosites, had a daughter named Iyo. The Egyptians changed her name into Isis. In her time, Apis was declared a god. Some Egyptians nicknamed him Serapis. This was the time of the 14th dynasty ruled 103 years by kings called the Hyksos. Apparently, they were called "shepherds" because of Joseph and his brothers who went down to Egypt. We have found in some books that these shepherd kings were of Phoenician origin. Josephus also said this. We find in the story of Amoris and Mapatos, that Iyo, daughter of Inachus, was called Isis when she came to the island of Pharos in Certus. In the time of the Argosites and the Scythians, many cities were built in Peloponnesus.

When Amram was 12 years old, Mephros ruled Egypt 12 years. Mepharmunis who ruled 27 years succeeded him. When Amram had lived 50 years, Tymochamon ruled Egypt 18 years. In the fourth years of their (Hebrews) bondage, Mispharmuthosis ruled Egypt 23 years, and in the year 17, Manchaleus ruled 30 years.

In this period there flourished among the Chaldeans Atilaous (Atlas), brother of Prometheus, who was famed for his knowledge of astrology. In this period too, appeared Syros, son of Ar'a, to whom Syria is attributed. To his brother Cilicos, Cilicia is attributed ...lacuna... the inhabitants of Atticus left the River Indus and dwelled in a region near Egypt.

Chapter Five: When Moses was 37 years old, Joshua, son of Nun was born. Moses became powerful and built Hermopolis. He was engaged in war with the Ethiopians for ten years and vanquished them.¹⁰⁶ Because of this, Kanphara, husband of Maris (Maria) who raised Moses, harbored deep malice against him. He wanted to kill him out of jealousy, because of his victories. However, fearing his wife, he could not fulfill his intention during her lifetime. When Maris (Maria) died, he tried to kill Moses. When Moses learned of this, he killed Kanotis (Khanothis) who was sent by Kanphara to kill him. For this reason, Moses fled Egypt to Arabia to Reuel the Midianite.¹⁰⁷

Abraham fathered Jokshan from Keturah.¹⁰⁸ Jokshan fathered Dedan who fathered Reuel who fathered Jethro and Hobab. Jethro fathered Zipporah who Moses took to wife when he was 40 years old. In

¹⁰³ According to George Synkellos, the parents of Moses placed him in a chest and cast it near the bank of the river. He gives the name of pharaoh's daughter who adopted Moses as Thermouthis. Josephus gives the same name to the daughter of Pharaoh. See *The Chronography of George Synkellos*, 173 and Josephus, *Antiquities of the Jews*, Book II, Sections 3-7, 68-69 of the English translation.

¹⁰⁴ 2 Timothy 3:8-9, and Acts 7:22.

¹⁰⁵ See Bar Hebraeus, *Chronography*, 12.

¹⁰⁶ Josephus, *Antiquities of the Jews*, Book Two, Chapter 10, 69-70 of the English translation.

¹⁰⁷ Exodus 2:18.

¹⁰⁸ Genesis 25:1-2.

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this period, a third flood took place in Thessaly in the time of Deucalion and a great conflagration in Cush in the time of Phaeton. When Moses was 46 years old, he fathered Gershom and Eleazer. At the same time, Caleb Bar (son of) Jephunneh was born. Four years after Moses fled Egypt, Qanbaris ruled that country 12 years. At this time, ferocious war broke out between the Chaldeans and the Phoenicians.

When Moses was one year old, Mamitos, the 15th king of the Assyrians, ruled 30 years. According to Andronicus, he became king when Moses was 73 years old. When Moses was four years old, Oros the 24th king ruled Egypt for 38 years. Andronicus, however, says that the one who ruled Egypt 40 years was another person before Phosnos. If this is correct, then he is the one who engaged the Hebrews in making bricks. He also resisted Moses and Aaron and was drowned in the sea. It was reported that Phosnos ruled when Moses was 41 years old. Some say that the king under whom Moses was educated was Prermethus, distinguished with knowledge. He took people from ignorance into knowledge. It is said about him, jokingly, that he fashioned human beings.

In this period, Isidorus penned many books of wisdom. Eunomius invented alchemy and Menander contrived the comedy. Chiron and Esculapedes developed medical sciences. Some are of the opinion that Cecropos was the first to rule Attica, and that he was a contemporary of these men. Others maintain that he lived 60 years before them.

In this period, Cassanteus founded Tripoli and Tropomos made the first chariot. When Cecropos ruled Attica, Moses was 35 years old. In his time, some miracles took place as the Greeks and Eusebius mentioned. Andronicus, however, says that Cecropos ruled in the first year of Othniel, and from him originated the name of Jupiter and the name of the region of Cekroni. He built a city and called it Athena after his wife's name. He was nicknamed Diophes, or, the one of two crowns of the head (vertex), because of his might and command of the Coptic and the Greek languages.

Amenophtes erected a stone stela that Cocumbos, king of the Persians, destroyed because he believed that it contained magic. Lebon was the first king of the Numidians. According to another opinion, he was called Amon. In this period, the temple of Apollo, the Areopagus "House of Judgment," was built. The city of Corinth was built which Heracleus had called Aphora. In Phoenicia, Heracleus was known as Diasyndes. His fame is still widespread in Cappadocia and Ilion.

Dionysius, son of Semele, developed viticulture. In this period, the plagues against Egypt multiplied, and for seven months the Egyptians lived in the wilderness.

Following pharaoh who drowned (in the Nile), Akrius ruled Egypt. In the 6th year after the Exodus, Chronos ruled Athena 9 years. Attica was called after the name of the daughter of Atticus. In this period, ruled Pharboti Aphrantos, who built a city. In the year 15 of the Exodus, Ampheson, son of Domion, ruled the Athenians. In this time, Dionysius, son of Domion, came to Attica and offered a gift of precious hide to the daughter of Symmachus, as mentioned by Eusebius. Andronicus says that this took place in the time of Ahour. In the year 25 of the Exodus, Armaus Diaous ruled Egypt, but the Egyptians deposed him, and the Argosites ruled 10 years.

At this time Apaphos, son of Aiowous, ruled Egypt for the second time. He built Memphis, while Arrinthus, the fourth king, build Qadmus. In the year 30 of the Exodus, Amontius ruled the Assyrians. Phentur says the following about the governance of the Argosites, "Danus Lukatius sent an envoy to Argos. His grandchildren up to Orodotos, son of Phasius, extended the kingdom to the boundaries of Atros. Arentonis was its first king. He is the one who invented the chariot for the Greeks. Prior to this, it existed among the barbarians. Galinmor ruled the Argosites but they assassinated him. Danus, who through his fifty daughters killed the fifty children of his brother Egoptus, succeeded him. Polygamy was a familiar custom among the barbarians. Baserius controlled the coastal regions of the River Nile and slaughtered the son of Ahor Phosidon and Lebua, daughter of Paphos."

In this time, the cities of Melos, Paphos, Tarsus and Calistius were built. The city of Orphi was pillaged. According to another account, Phonis Agosa, daughter of Qalos, called Shamiram, is the one who built this city. She co-ruled seven years with her father. In this time flourished the musicians Linos of Thebes, Dantos and Ampion who were nicknamed, "the Ornament of Iris." In this period were discovered

the mountains containing iron. At this time, Qadmus pillaged Armonia. Aphora, also known as Corinth, was built.

The things that were said about Demti, or Isis, and Nai, who engendered Aphrosius, took place in this time. Eusebius did not count the years of the servitude of the children of Israel, but he did count the years of their oppressors, while Andronicus and Annianus counted them specifically. In this period, the cities of Adamia and Sidon in Sicily were built.

After Othniel, the Palestinians subjugated the Hebrew for 18 years. Also at this time reigned Alosimus Alosa, or Triptotos, whom Phlocorous said distributed wheat from the board of a long ship. The people believed it was a flying serpent, because it had a stern like the tail of a snake.

Concerning the abduction of Kuri by Idonos, king of Moloson, who had a powerful god called Qarbaros, Idonos was able to subdue Paridos and went with Isus to abduct his wife Kuri. He rescued Isus who almost perished when he learned that Hercules would come out of the bottomless pit.

Philocorus says that Phandion who discovered the cedars, died in his time. Some believed that Phricos (Phrixos) flew in the sky on the back of a ram with Golden Fleece, to escape from his wife who cheated on him. Thus, he found a ship with the figurehead of a ram. Platatus says that Cerious, nicknamed the ram, raised the one who rescued him. In the time of Omphidius, the progenitor of the Omphidians who inhabited Athens, war was waged.

In this time flourished the Magians Phresni, Phila, Mila and Milnaphos. In the same time flourished Ptolphos who ruled the Argosites 19 years. At the same time, Paloponesus ruled Ardanian ...lacuna... the pagan gods before Ceprocus. In addition, a flood took place in Thomia in the time of Celion. The Greeks discuss what happened to Celion before the Flood, which was similar to the Flood in Noah's time. Plato talked about the fire that broke out in Thomia in the time of Philaon.

Chapter Six: When Moses was 78 years old, God spoke to him on Mount Sinai. The king of Egypt at this time was Phesnos. He begat a son name Ramses after whose name the city of Ramses was built. Because of its construction, the Hebrews endured great oppression. Phesnos was called Egyptos from which derived the name Egypt. It has become the name of the region formerly called Aaria.

In the year 430 of the Promise, which is the year 80 of Moses, God, having honored him by speaking to him, ordered him to lead the Hebrews out of Egypt. When the Hebrews passed through the sea, Phesnos, Egypt's pharaoh and his hosts drowned in the Sea of Souf (Red Sea). Eusebius says that the pharaoh who drowned was called Qankris (Phankares) and not Phesnos who is called Egyptos. The rest of historians, however, maintain that it was Phesnos who was called Egyptos, who drowned in the sea. The Egyptians, who did not chase after the Hebrews, set up images and worshipped them as if they had rescued them from death with pharaoh.

The period of the servitude of the descendants of Abraham is reckoned from the time God told him that he should be sure that his descendants would live as strangers in a land that does not belong to them.¹⁰⁹ Therefore, Abraham and his descendants lived as strangers. This was attested to by the Apostle Paul who said, "The covenant, since ancient times, was duly established by Christ. And the law introduced 430 years later, does not set aside the covenant previously established." (Galatians 3:15-17). Paul also says about Abraham, "All nations will be blessed through you." (Galatians 3:8). Others maintain that the 430 years began when Abraham offered a bullock, a goat, a ram and a dove, that is when he was 85 years old. Afterwards, he became the father of Ishmael. Apparently, those who say this do not count the years of Levi and his sons because they are not mentioned in the Scriptures.

When Moses was 87 years old, Aaron was set up as the first priest of the people of Israel. The total years from Adam to Aaron are 3600. Moses who led the people deserved to speak with God. He received the two stone tablets written by the finger of God. He also received the laws and commandments of God. He instituted the practice of sacrifices and indicated the lawfulness of the symbolic oblations. Furthermore,

¹⁰⁹ Cf. Genesis 17:1-8.

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he taught the people reading and writing which the Phoenicians adopted. From the Phoenicians, writing passed on to the Greeks, that is to Ilion the city of Qadmus.

Aaron served the people as a chief priest offering sacrifices 38 years. As to Moses' leadership since the Exodus and in the wilderness, it is discussed in the Pentateuch according to the Septuagint. *Here ends what has been written by Moses, God's chosen prophet.*

As to Eleazar, son of the great priest Aaron, he received the chief priesthood from above and by the incomprehensible dictates of God. Nadab and Abihu, Aaron's other two sons were rejected because they consumed incense with unauthorized fire. (Leviticus 10:1-2) Eleazar married the daughter of Amminadab of whose descendants Christ came. From it, he fathered Phinehas. Here appears the kinship between these two tribes. In the table of the genealogy of the priests, that is the tribe of Levi, the kinship of the tribe from which Christ came, was fixed.

Eleazar served as chief priest about 40 years, or as some says, 36 years. His son, Phinehas, became chief priest up to the 7th year of Othniel who, for his avid zeal, killed the adulterer Zumri and the deceptive Kozbi. Thus, the anger of divine justice calmed down. Since Phinehas received the chief priesthood from above, he became a priest of the symbolic sacrifices offered on behalf of the chosen people. The reason was that through him, the priesthood was to continue from generation to generation until it ended with the true and great sacrifice (Christ). Thus, when Eleazar died, Phinehas succeeded him, the third priest in the table of the priesthood. He served as chief priest for about 80 years.

Chapter Seven: The total years from Adam to the year 80 of Moses, that is the Exodus from Egypt, is 3842, and from Exodus to the building of the Temple of Solomon, is 610 years.

At the age of 80, Moses waged war against Amalech. In the third month of this year, he went up into the mountain and received the law and ordinance for the children of Israel. Apomolos, the Hebrew, says that it was Moses who taught the book (writing) to the Jews. Here, it is thought that their writing and language are derived from the Aramaic. At the age of 82, Moses set up the Tabernacle. In this same year, the children of Israel brought a cluster of grapes on a pole (Numbers 13:23-24) when Joshua Bar Nun was then 45 years old and Caleb, son of Juphennah, 40 years old. A year later, Balaq sent Balaam the sorcerer to curse Israel. Moses' life ended when he was 120 years old. Thus, from Adam to this time the period is 3882 years according to the Septuagint, and 4020 according to the Syriac version. Moses spent 40 years in Egypt, 40 years in Median and 40 years in the wilderness. He wrote five books containing events from Adam to his own time.

Moses and Aaron were the first chief priests of the people of God. Aaron was honored by receiving a noble agnomen from above. He was adorned with a holy ornament and thus was called the priest of God. He maintained the staff of leadership for 38 years and was succeeded by his son Eleazar for 56 years. Phinehas succeeded Eleazar, who served the priesthood 80 years, and then Abisha succeeded him as chief priest of the Levites. He was from the tribe of Levi and a descendant of Aaron, as is said by Jacob of Edessa. Abisha served in the priesthood for 56 years. He is the fourth in the table of the priesthood whom God honored secretly. We should know that our Father, the celebrated Jacob of Edessa, is of the opinion that the duration of Eleazar's chief priesthood is 38 years, 56 years was the service of Aaron, 80 years for Phinehas, and 55 years for Abisha. Andronicus sets these durations as follows: 32 years for Aaron as a chief priest, 30 years for Eleazar, 50 years for Phinehas, and Abisha, the fourth in the table of the priesthood, 52 years. These two historians who mentioned the Hebrews' chief priests, agree on the table of names, but differ on the number of years due to their increase or decrease. Therefore, we find it appropriate in this book to mention all the ideas in order that the account will be complete. Again, these two historians agree that the fifth chief priest was Abiah, although Mor Jacob of Edessa says that his duration of the priesthood was 60 years, and Andronicus says it was 46 years. They also agree that he was chief priest in the time of Deborah and Barak. After him, Azri became the sixth chief priest for 42 years. Jacob of Edessa calls him Aazi. Andronicus, however, says he was chief priest for 48 years. Zariha was the chief priest for 52 years in the time of Tola, according to Jacob of Edessa, and 34 years according to Andronicus. Nevertheless, Zariha

was the chief priest in the time of Tola, Nanir, Jephthah the Gileadite, Heshbon and Basen. According to these two historians, the duration of his priesthood was long. Zariha was seventh in the table of priests beginning with Aaron. His name is mentioned canonically in this table in relation to the people who were performing the shadowy types in symbolic forms. Zariha flourished in the time of these judges.

The eighth chief priest is Moro, or Moros, who served 50 years according to Jacob of Edessa, and 40 years according to Andronicus, in the symbolic service of the Lord. The Lord desired to accept the symbol of the sacrifices of goats, sheep, bulls and bullocks, and others as mentioned in the law of the Old Testament. However, during this period the chief priest, Moro, who succeeded Amoria in the table of the Hebrews' chief priests, performed the offering of sacrifices. Like Moros, Amoria was from the tribe of Levi. Mor Jacob (of Edessa) says that he served 32 years, while Andronicus says 44 years. However, both of these historians agree that Amoria was the ninth chief priest. If we take into consideration the difference of the years of these two men, we should concentrate more on the table of the priests...lacuna....

The tenth chief priest was Ahitob who served 20 years, according to Jacob of Edessa. This differs from the account of Andronicus, who mentions the name of another chief priest called Phinehas who succeeded him. Amoria followed Ahitob and served for 40 years. Eli and his sons who served for 40 years followed him. Ahitob and then Abiathar followed them. John says that the chief priests who followed Phinehas successively were Abisha, Basi, Uziel, Zariha, Amrael, Isaiah and Eli.

Chapter Eight: After Moses, his disciple Joshua Bar (son of) Nun assumed leadership of the Hebrews. Joshua was then 83 years old. He is the one who led the children of Israel into the Promised Land. He destroyed the seven nations of Canaanites, divided their land and inherited it. According to Eusebius and Andronicus, he administered the people for 27 years. According to Annianus, he administered them for 25 years. He died at the age of 107. Thus, the generations until Joshua, son of Nun, are 27 according to the Greek version. However, according to the Syriac version they are 26 generations. Hereafter, the years shall not be reckoned according to the generations but according to the judges, first of whom was Joshua, son of Nun. In the first year in which Moses died, the succession of 50 of these judges ended. In the year ten of his administration, Joshua divided the inheritance among the people. The book (Holy Bible) does not mention the number of years of the elders (judges) who succeeded Joshua in administering the people. Africanus, however, says that they administered the people for 30 years.

Chapter Nine: Othniel was judge of the people for 40 years. After the death of Joshua, the people became subject of the wicked Cushan for eight years.¹¹⁰ The Jewish tradition counts these years within the period of Othniel. After Othniel killed the wicked Cushan, he ruled the people for 50 years according to the Septuagint, and for 40 years according to the Syriac version. Therefore, the total years of Othniel including those of the servitude ...lacuna... In the time of Othniel, the cities of Bithynia, Malus, Paphos, Tasos, Qlista and Maronda were built.

Ehud, from the tribe of Ephraim,¹¹¹ became a judge of the Hebrews for 80 years. This is when the people became subjects to Eglon the Moabite for 18 years after the death of Othniel. These years are included within those of Ehud who judged the people after he killed Eglon. (Judges 3:15-30).

In the time of Ehud, the assembly hall of the Areopagus was built in Athens. Qadmus built Qadmonia. In the year 8 of Ehud, the fifth king Arabitus governed Athens for ten years. In the year 26 of Ehud, Lamphedus, the twenty-first king, ruled over the Assyrians for 32 years. The Assyrian King Belbos built Aleppo. With Ehud, the fourth millennium ended.

Chapter Ten: This chapter of Book (Three), begins from the first year of Abraham according to the Septuagint, and from Adam that is from the year 3340. During this period, distinctive events took place and

¹¹⁰ Cushan Rishathaim king of Aram, Judges 3:8.

¹¹¹ Ehud, son of Gera the Benjamite, Judges 3:15.

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were consummated in 680 years, which is until the end of the fourth millennium. *Here ends Book Three in Ten Chapters.*

Sacrifices and oblations were abolished in the generations that followed Jacob, known as Israel, because of their bondage in Egypt. One of them tried to sacrifice to the Lord but was defiled. It appears to me (Michael Rabo) that the reason of their deprivation from offering the symbols of the holy sacraments, was that their bondage in Egypt meant their fall under sin. They were deprived of the Promised Land, which symbolized Paradise. In addition, their bondage to people by their sheer free will denotes the bondage of the Devil. Thus, it was natural that the types would be inoperative while they were engaged in making bricks. It is clear from this, that the children of the Promise could not touch the holy sacraments as long as they were under the bondage of pharaoh, who represented Satan. Pharaoh and his followers, who symbolized Satan, kept them from practicing the mysteries of the priesthood, which symbolized the new eternal life and the divine life of holy bliss, which is ageless. Therefore, the human race, having accepted the promise of a blissful life from God, lost by its own will that promise which is full of life. It had no more purpose to offer sacrifices or feel the felicity of the priesthood. One who contemplates the letters that point to the type that is the Lamb (Christ), and his imminent coming, will realize the necessity that this symbol of (Christ) first began in Egypt. For, Christ, the True Lamb, went down to Egypt, which symbolized hell where pharaoh, the symbolic Satan, had ruled. It was then imperative, that the sacrifices of the children of Israel, who were in bondage in Egypt, should have been suspended until their exodus. This is why they did not offer sacrifices during the time of their sojourn under pharaoh's servitude and cruelty. Since the people were defiled because of their deprivation of the priesthood, by which the Holy Communion between God and man is consummated, it was unlawful to offer sacrifices. Even the Hebrews, who were called the chosen people of God according to his promise to Abraham, suspended the holy service while nations were offering sacrifices to the rebellious devils.

In this period, sacrifice was offered to the bull Crofos, known as Diophaus. As a result, the people fell into error to a degree a little less than those before the Flood did. God allowed this to happen in order to demonstrate man's freedom and individual authority. He also tried to prove how he saved men from the abyss of objectionable error, and make them attain to the divine light by the coming of the holy sacrifice, which is the Lamb of Salvation. (Christ). In this same grace, God desired the salvation of people and their lives. Since God intended to renew his divine gifts for the human race, which have been defiled by all kinds of corruption, he descended to earth in order to rejuvenate his creation in a form better than what it was before. In fact, he had already indicated this purpose when he made his famous promise through Abraham. Indeed, the time of the appearance of the true type (Christ) was fulfilled when Moses was born and raised in Egypt, which signifies sin. Since his birth, grace adhered to Moses in an ineffable manner and by divine act operated from above (heaven). It incarnated the symbolic mystery in order to be seen by the viewers. Therefore, those righteous people, up to the time of Abraham, deserved to partake of the mysteries of sacrifices and oblations. God was pleased that Moses became the servant of the divine mystery. In the year 3841, he offered the symbolic sacrifice in Egypt, which in itself represents sin and bottomless hell. He showed those who are discerning that the True Divine Lamb (Christ) will be slaughtered amidst sinners, and will destroy sin. He also demonstrated that this Lamb descended into the bottomless pit and by his death gave salvation to all believers. If the beginning of the symbolic sacrifice occurred in Egypt, it was transferred with them (Hebrews) to the wilderness and to the Promised Land where they enjoyed it. The same applies to the people who were redeemed by the Blood of the Lamb of Life, the God Jesus. They have enjoyed in the wilderness the first sacrifice. Moreover, they will continue to enjoy it in the happy realm promised them in heaven.

BOOK FOUR

WITH GOD'S HELP, WE WRITE DOWN BOOK FOUR, WHICH BEGINS WITH THE FIRST YEAR OF THE FIFTH MILLENNIUM, WHICH IS THE YEAR 680 FROM ABRAHAM. IT CONTAINS THE EVENTS OF 835 YEARS OF THIS PERIOD

Chapter One: The period from Adam to Moses is counted by 37 generations. After Moses, however, it is not calculated based on generations, but based on the names of judges, of whom Joshua was first who judged for 27 years. Then, the impious King of the Gentiles, Cushan, subjugated the people for eight years. After he was killed, Othniel judged for 32 years, which are counted 40 years for him. After the death of Othniel, Eglon the Moabite rose to power for eight years. Ehud who became judge for 62 years killed him.¹¹² If we add the years of the governance of Eglon according to the Hebrew tradition, his period of judging should be 80 years.¹¹³

Chapter Two: After Ehud, the Hebrews became subject to Jabin, king of Hazor for 20 years.¹¹⁴ Before Jabin ruled, Shamgar rose up, the one who killed 600 Palestinians with an ox goad.¹¹⁵ The commander of Jabin's army was Sisera who had 90 iron chariots. Deborah and Barak, who triumphed over him, fought against him. When Deborah crushed Sisera's head, she ruled for 24 years.¹¹⁶ However, the years she ruled with Barak are considered 40 years according to the Hebrew tradition including those years in which Sisera ruled.

In the fifth year of Deborah, Dmaphses (Rampses) ruled Egypt for 60 years. At the same time, Midas ruled over the Phrygians. Perses killed Acrisios, king of Argos, against his will. For this reason, Perses left Argos and ruled over the Mycenae.

In the year 28 of Deborah, Panyas ruled over the Assyrians 45 years. Deborah and Barak sang the song of praise.¹¹⁷

Chapter Three: After Deborah and Barak, the Midianites subjugated the Hebrews seven years. Then Gideon rose, destroyed the Midianites and led the people for 32 years. If we add to these years the seven years of the Midianites, the total number of Gideon's judging will be 40 years.¹¹⁸

In the third year of Gideon, Aegos, son of Pandion, ruled Athens 48 years. In the year 33 of Gideon, Sosarmos reigned 19 years over the Assyrians. At the same time, Amphion governed Thebes, who was reported to have charmed stones by the sound of his lyre. According to other sources, Cecropos II, reigned over Athens 40 years. As to Gideon, he fathered 70 sons.

Chapter Four: Gideon was followed by his son Abimelech, who was born of a concubine.¹¹⁹ He judged the people for three years after killing his seventy brothers.¹²⁰ After him, Tola, son of Puah, arose. He is sixth of the judges.¹²¹ If we set aside the years in which the people were ruled intermittently by judges, the period of Tola's rule is 22 years. According to other copies, it is 23 years.

¹¹² Judges 3:15-18.

¹¹³ Josephus, *Antiquities of the Jews*, iv, 2-3, 140 of the English translation.

¹¹⁴ Judges 4:1-3.

¹¹⁵ Judges 3:31.

¹¹⁶ The woman who crushed Sisera's head and killed him was Jael, wife of Heber the Kenite. Judges 5:22-26. But the period of her rule together with Barak is considered 40 years according to the Hebrew tradition. This includes the period in which Sisera ruled. Judges, entire Chapter Four, and Josephus, *Antiquities of the Jews*, Book Five, Chapters 5 and 6, 141-142.

¹¹⁷ Judges 5:1-5.

¹¹⁸ Josephus, *Ibid.* Book Five, Chapter 7, 143 of the English translation.

¹¹⁹ Judges 8:31.

¹²⁰ Judges 9:5.

¹²¹ Judges 10:1-2.

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In the year 8 of Tola, Thesos ruled Athens 27 years. In the year 10 of Tola, Proserpine (Qura) daughter of Zeus, was kidnapped. In the year 21 of Tola, the city of Tarsus was built in Cilicia by Perses, son of Dana. In the same period, Carthage was built and Ilion (Troy) brought into subjection.

Chapter Five: Jair of Gilead, who led Israel twenty-three years, followed Tola. He judged the people 23 years.¹²² In the sixth year of Jair, Ammenemes reigned over Egypt 26 years. Also, in his time, Hercules established Olympia. The period between him and the first Olympiad is 430 years. In the year 19 of Jair, the fourth millennium would have passed according to Eusebius. In the year 17 of Jair, Tautalos reigned over the Assyrians for 31 years. The Greeks called him Tautanes. It is reported that Ilion was destroyed in his time. In the 16 of Jair, Menestheus, son of Peteoes, ruled Athens 23 years. After Jair, the Hebrews became subjects of the Ammonites for 18 years. This period is calculated with the six years of Jephthah's judging. Thus, his duration is 24 years according to the Jewish tradition. Accordingly, from Moses to Jephthah, the period is 300 years according to the books of the Jews.¹²³ During the rule of the Ammonites, the men of Gilead who had expelled Jephthah went to him and made him their leader. He fought the Ammonites and triumphed over them. Later, he offered his daughter as a sacrifice.¹²⁴

Chapter Six: After Jephthah, the names of the judges were placed differently in the history books.

In this period the war of Centaures, who were horsemen of Thessaly, broke out. They were first discussed by Palephatus. In this period flourished Media the sorceress who departed Agos in the time of Mithras, king of the Assyrians as said by Kephalion. In Athens, Androges was assassinated treacherously. Theseus kidnapped Helen, but her brothers delivered her in his absence and took his mother Thesis captive.

In this period, seven military commanders waged war against Thebes. These events happened in the days of Minautores, as mentioned by Philochorus in his second book *The Attididis*. In the second war, Minos commanded the army of Domianos also called Tauros, who was harsh and inhuman. Because Domianos had waged war against Androge, Minos waged war against the youth of Attica. Being strong, Tauros overwhelmed all of them as he had overwhelmed Troy. The children of Attica became exempt from the gold tribute imposed on them by Domianos. This is attested by the Cnossians.

In this period, Theseus gathered the dispersed Athenians throughout the countries into one city. But he was banished although he was first to enact a law.

In this period, Zoros of Tyre built Carthage as is related by Philistos.¹²⁵ Also, in this period was born Pelops who reigned over the Pelopones. He is the one who founded Olympia. Zeus fathered Castor, Pollux and Helen. They became Dioscuri that is mighty and famous.

In this period, Theseus fled Athens and fought the Amazonians. A ferocious war was waged between Hercules and his father Zeus. Beside his many immoralities, Hercules, considered a god by the Athenians, made contact with Tethonis who lived on the shore of Lake Triton. He appeared to her in the form of Philip the shepherd whom she had overcome many times. He fathered from her Achilles known as Philidos. As Hercules was afflicted with an incurable disease, he cast himself into the fire and died having lived 52 years. Others say that he died ten years earlier. Andronicus and others say that he died in the time of Samson.

In this time flourished Chiron as a mighty combatant. Mopsus reigned over Cilicia. Latinus ruled the Latins from whom their name derives. Previously, they were attributed to Aborigenes whose leadership Ennais inherited after marrying his daughter Lavinie.

Homer calls Thouris king of Egypt as Polybos and Alkandra, meaning the man of many oxen and helper of men. He mentioned him in his book *The Odyssey*, saying that Melon and Helen resided with him after the destruction of Ilion.

¹²² Judges 10:3.

¹²³ Synkellos corrects Eusebius' reckoning of the years of Jephthah's judging. See *The Chronography of George Synkellos*, 238.

¹²⁴ Judges 11:29-40.

¹²⁵ See *The Chronography of George Synkellos*, 248.

In this time, Alexander kidnapped Helen. A ferocious war was fought because of Ilion, which lasted ten years. The reason was a golden apple inscribed with the words "to the most beautiful woman (goddess)." One of them, Helen, was loved by the governor, but Paris, the cattle herder, married her. Homer mentions her abundantly. We found in other copies that Memnon and Amazons were mentioned.

In this time, he (Paris) supported Priam in war. In this time too, Menestheus died in Cilicia after his return from the war of Troy. He was succeeded by Demophon.

In this period Madana (Medea), the sorceress burned Caron (Croesus, king of Lydia 546-560 B.C.) by fire. She also destroyed her two children in a fit of anger and rescued Jason from his private chamber while he was naked.

Remark on the total number of years

The total number of years is as follows:

Concerning the Assyrians, the period from the year 43 of Ninos, king of Assyria, to the year 25 of Tautanis, is 835 years.

Concerning the Hebrews, the period from the birth of Abraham to the third year of Abisan (Labdon), is 835 years.

Concerning the Sicyonians, the period from the year 22 of Europos to the year 29 of Polyphilis, is 835 years.

Concerning the Egyptians, the period from the first year of the 16th dynasty, when the Thebians controlled Egypt for 190 years, until the year 7 of Thouris, the fifth king of the 19th dynasty, which is the last dynasty, is 835 years.

Concerning the Athenians, the period from the first year of Attica to the destruction of Ilion (Troy), and the year 23 of Memnestheus, whom Homer mentioned, is 355 years, which is the year 36 of Moses. Up to this year, the period is about 375 years. Also, from the destruction of Ilion to the first Olympiad is 450 years.

During this period commenced the kingdom of the Latins, also called Romans, that is the *Frangoye* (Franks).

In no way did some men mention the name of the aforementioned Heshbon, who governed the people for seven years. However, John of Atharb (d. 738, who wrote a short chronography which is lost to us), says that Elon judged the people for seven years but his name is not mentioned in the Hebrews' commentaries.

In the fourth year of Heshbon, Thouris ruled Egypt for seven years. In the fourth year of Labdon, Demophon, son of Theseus, reigned over Athena 33 years. In Egypt, in the 20th dynasty, reigned kings known as the Diospolyites for 178 years. Their names are not recorded in the royal tables of kings.

Ennos was the first king to rule the Latins, later called Romans, for three years. Others say he ruled for eight years.

After Labdon, the Philistines subjugated the Hebrews for 40 years. Eusebius does not mention it but Annianus affirms it. Andronicus says that it was 20 years. All of them add 10 years to Elon.

Illustration

In this period, seven military leaders waged war against Centaures. Some say that this incident preceded the destruction of Ilion (Troy). Others say that when Laomedon and Priame, sons of Polyxene and Paris who kidnapped Helen began to rule, they waged war against their sixteen brothers. Androges was killed, Ilion was ruined and the temple of Artemis was constructed. Samson became famous for his victories and actions, which matched those of Hercules. Ascanius (son of Enee) founded the city of Alba.

The story of the destruction of the great city of Ilion (Troy)

In the year 8 of Samson, Alexander Paris king of Ilion, went to offer sacrifices to the god Apollo at Hellade. He was 33 years old, and Apollo had announced the good tidings to his father that he (Paris) would

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have a son. When Alexander went to meet Menelas, king of Sparta, he saw his beautiful wife Helen and kidnapped her. He returned to his father in Troy, in the province of Phrygia, without offering oblations. When Menelas saw what happened, he called twenty kings with their one thousand and two hundred fifty ships. War went on for ten years until year 18 of Samson. Ulysses killed Alexander and retrieved Helen after she had brought forth three children. Damstes the sage who was an eyewitness of the war related this account. Thus, Ilion was destroyed.¹²⁶

In this period, Ulysses escaped from Scylla, which destroyed lost seafarers in a ship (of the Tyrrhenians). Palephatus record this in his first book, *Incredibilia*, recounting Syrenes, who writes about other ships that were treacherously seized and lost on the sea.

Here took place the hunting of wild boars, which belonged to the sons of Calydonius by Meleagre.

Here Ulysses escaped the ship of the Tyrrhenians, and Pyrrhus killed Orestes in the temple of Apollo who was betrayed by the priest Machareus. Others say that, after him, Tisamenus son of Orestes reigned over the Mycenians. He was followed by Penthis and Cometes, whose rule was determined to be 56 years until the coming of Heraclides, as some authors had said.

Here the Amazonians burned down the temple of Ephesus during the war of the Lycenians.

Other writers say that Ilion was devastated in the time of Eli when Enneas was the first king of the Latins.

In this time, Heraclides died being burned by fire.

In this time was known the poet Homer, about whom there is a great difference among historians. The Cretians place him before the descent of the Heraclides. However, the Erasthothenians place him a hundred years after the destruction of Ilion. The partisans of Aristarchus place him 140 years after the migration of Ilionians.

The partisans of Philochorus place him in the time of the magistrate Archippus. The Athenians of Appolodorus maintain that Homer lived 240 years after the events of Ilion. Others maintain that he was in a short period before the Olympiad, which is 400 years before the destruction of Ilion. Others, like Archilochus, say that he was in the 23rd Olympiad, which is 500 years after the destruction of Ilion.

In the second year of Eurystheus, the first king of the Lacedaemonians, the Corinthians set up Aletes as their king. His sons succeeded him until the time when Kypselos rebelled, and Lacedaemonia was split into two kingdoms ruled by two families that date back by origin to Heracles.¹²⁷

In the year 9 of Samuel, Aneaes ruled the Latins as the fourth king, for 31 years. In his 12th year, Derecyclus ruled the Assyrians for 40 years.

In the year 27 of Samuel, Codrus ruled the Athenians, as the 17th prince, for 50 years.

Chapter Seven: Samson the Nazirite, from the tribe of Dan, judged the people for 20 years. In his third year, he began to fight the Philistines.¹²⁸ In his fifth year, the story of Ruth the Moabite took place.

In the second year of Samson, Teutaeus, the 28th king, ruled the Assyrians 40 years. In the year 29 of Samson, Zos (Zeus) died and was buried in Crete. He lived 780 years. He was called Zeus because of the longevity of his life. For this reason he was surnamed Dios.

After Samson, the children of Israel were without a judge for 12 years. John (of Atharb) says that Shamgar succeeded Samson and judged for 40 years, according to the Hebrews. As to the Septuagint, he judged only for 20 years while Andronicus says he judged for 10 years.¹²⁹ Africanus says that the elders judged for forty years because peace and safety prevailed at that time. They remained without a king for 30 years.

In this period, Eli the priest was a judge for 20 years according to the Septuagint, and 40 years according to the Hebrew tradition. He lived 78 years. He assumed the administration of the people at the

¹²⁶ Eusebius's *Chronicle*, Part 1, 287.

¹²⁷ See Eusebius' *Chronicle*, Part 1, 222-225.

¹²⁸ Judges 15:20 and 16:31.

¹²⁹ According to Judges 3:15 and 31, Shamgar succeeded Ehud, son of Gera the Benjamite.

age of 38. Some say that in the year 18 or 19 (of Eli) Samuel was born. In the year 20 of Eli, Samuel was presented to him as a Nazirite.¹³⁰

Chapter Eight: After Eli's death, the Ark of the Lord went to Amminadab after being 20 years in Kiriath Jearim.¹³¹ In the year 42 of Samuel and the year 20 of his governance, the children of Israel demanded a king;¹³² here ended the period of the Judges, and the kingdom of Israel commenced. The first king was Saul for 40 years.

The total number of years from Adam to Saul is 4221, and from the Flood to Saul, 2135 years, and from Moses's death and the rise of Joshua, 410 years. However, according to the computation of the Syrians, the period is 3008 years.

In the third year of Saul, he triumphed over the Amalekites.¹³³ In his tenth year, David was born. In the year 23 of Saul, Samuel who was then 65 years old and David 12, anointed David a king. According to others, he was 13 years old. In the year 28 or 30 of Saul, David killed Goliath. In the year 31, Saul prophesied among the prophets in the field of Naioth in Ramah.¹³⁴ In the year 35 of Saul, Samuel died. In the year 30 after David's birth, the year 17 from his anointment as king, and five years after Samuel's death, Saul and his sons were killed in war.¹³⁵

In this period Pelopones waged war against the Athenians.

In the same period, the Amazonians invaded the Cimmerians in Asia.

In this period Gad, Nathan and Asaph prophesied. Nathan said, "Is this something my lord the king has done without letting his servant know who should sit on the throne of my lord the king after him?"¹³⁶ Gad said, "Now think it over and decide how I should answer the one who sent me."¹³⁷ The Prophet Gad told David to build an altar on the threshing floor of Araunah the Jebusite.¹³⁸ Nathan told David that he should not build a house for the Lord, and rebuked him for because of Uriah's wife.¹³⁹ Asaph is one of the chanters before the Ark.¹⁴⁰

In the year 28 of David, the cities of Ephesus and Samos were founded. In addition, the city of Cumas was founded in Italy. Carchedon of Tyre founded Carthage. Some say that this city was Didon. The city called Origo was rebuilt 143 years after the devastation of Ilion (Troy).

In the year 16 of David, Nahash, king of the Ammonites, died.¹⁴¹

In the year 18 of David, Hanun hired the kings of Aram and Harran, but Joab and Abishai confronted them, defeated them and seized the city of Rabba (Rabbath).¹⁴²

In that time David killed Uriah.¹⁴³ In his 30th year, David killed four mighty men from Gath, thus he annihilated the element of mighty men who were renowned among the nations.¹⁴⁴

In the year 32 of David, Eupales ruled the Assyrians for 38 years.

Chapter Nine: Judges governed the Hebrews from Moses to Samuel. Then Saul became a king and was killed forty years later. The men of Judah set up David, who had been previously anointed, as king. David

¹³⁰ 1 Samuel 1:28 and 1 Samuel 2:11-21

¹³¹ 1 Samuel 7:1-2.

¹³² 1 Samuel 8:5.

¹³³ 1 Samuel 14:48 and 15:5-8.

¹³⁴ 1 Samuel 19:23-24.

¹³⁵ 1 Samuel 31:1-1.

¹³⁶ 1 Kings 1:27.

¹³⁷ 2 Samuel 24:13; 1 Chronicles 21:12.

¹³⁸ 1 Chronicles 21:18.

¹³⁹ 2 Samuel 7:12-13, and 12:15.

¹⁴⁰ Asaph was one of the leaders of David's choir. See 2 Chronicles 6:39.

¹⁴¹ 2 Samuel 10:1; 1 Chronicles 19:1.

¹⁴² 2 Samuel 10: 9-13.

¹⁴³ 2 Samuel 10:14-21.

¹⁴⁴ 2 Samuel 21:22.

reigned seven years in Hebron. He was anointed for the second time. He is the one who built Zion. He reigned 33 years in Jerusalem.¹⁴⁵

In the tenth year of David, the Ark of the Lord was brought up with joy.¹⁴⁶ Nathan, the prophet from Gedaoun (Gabaoun), taught David the law of the Lord. When he saw that David was passionately fond of Bathsheba, he tried to stop him but was hindered by Satan on the road. Uriah was found dead and his body thrown on the road. After he was buried, and on that very night, Nathan returned (home) with sorrow having realized that a crime had been committed. The Lord sent Nathan to David to reprove him for murdering Uriah. David became sorely afraid of the Lord as Nathan reproved him for his unlawful act. He believed what the Prophet Nathan said about the death of the child.¹⁴⁷

In the year 39, David divided the Levite tribes. He designated 288 of them to be chanters and divided them into 24 bands of ten men each. David fought against the peoples around him and triumphed over them. He lived 70 years and reigned 40 years.¹⁴⁸

We add here the names of the judges consecutively together with the durations of each of them and their tribes:

Moses, from the tribe of Levi
 Aaron, from the tribe of Judah
 Othniel, from the tribe of Judah
 Deborah and Barak, from the tribe of Naphtali
 Ehud, from the tribe of Benjamin
 Gideon, from the tribe of Manasseh
 Tola, from the tribe of Issachar
 Ahimelech, from the tribe of Manasseh
 Nanir, from the tribe of Manasseh
 Heshbon, from the tribe of Reuben
 Abisan, from the tribe of Judah
 Elon, from the tribe of Zebulun
 Samson, from the tribe of Dan
 Eli, from the tribe of Levi

The period of the judges from Moses to Samuel is 450 years. After Saul killed Ahimelech and his eight sons because of David, Abiathar was made a chief priest, whom the Scriptures consider the fifteenth chief priest. Jacob of Edessa does not include him among the chief priests. After Ahitob came Zadok, the twelfth of the chief priests, Ahimelech, Azeriah who served 22 years, Amoria the fifteenth in the number of the chief priests, Amoria who served six years, Ahimelech, the fifteenth in the number of chief priests and who served 29 years, then Jehoiada, not Abiathar.

We now turn to David who was a king and a prophet. He is also counted among the priests because he ate from the showbread and wore a vestment. He set up Asaph and Heman ...lacuna... since then began the custom of chanting in the third, sixth and ninth services. The priests were divided into twenty-four ranks arranged consecutively. After Solomon dismissed Abiathar as chief priest, Zadok occupied his position for 19 years according to Adronicus and others. Jacob of Edessa, however, while placing Jehoiada as the seventeenth chief priest, says that Li'azar (Lazarus) whose duration of service is unknown because it was not recorded succeeded him. Also not recorded was the duration of the service of Jehoiada. For this reason, we append below the opinion of each one of them as they occur in the table of the chief priests. Jacob of Edessa further says that after Azariah, the nineteenth chief priest came Shalom, Amasiah, Helekiah, Azariah and then Zadok who was the 23rd chief priest.

¹⁴⁵ 2 Samuel 5:4-5.

¹⁴⁶ 2 Samuel 6:1-11.

¹⁴⁷ 2 Samuel 12:1-16.

¹⁴⁸ 2 Samuel 5:4-5.

Following is the number of verses of every book of the Old Testament up to Solomon:

The Books of Moses, 14100 verses

Joshua, son of Nun, 1952 verses

Ruth, 246 verses

Judges, 2808 verses

Samuel, 3431 verses

Psalms, -----

Proverbs, 1762 verses

Wisdom, 558 verses

Ecclesiastes, 427 verses

The Song of Songs, 496 verses

Eusebius says that Ahimelech was chief priest in the time of Jeroboam, son of Nabat. But John says that Ahimelech became chief priest following Zadok. Jacob of Edessa says that after Zadok was Jehozadak, who was counted among the chief priests. He was a chief priest for 20 years. Andronicus, however, makes him the sixteenth chief priest who served 8 years. He was succeeded by Azariah, as he says, who served for 32 years. These are the chief priests and the number of their years mentioned in the histories of these renowned men. Now, if we placed all of them in this order, which is favored by those who follow the continuity of the priesthood, it would be easier for them to recognize the correctness of their order with a little difference. However, historians were not sure of the years that each one of the kings ruled. Therefore, each of them arranged things according to their own discretion. Consequently, Andronicus counted 33 years for the seventeenth chief priests. He said that the eighteenth chief priest was Ahimelech who served twelve years. Another Ahimelech who served nineteen years succeeded him. This is according to the table of the chief priests he recorded in his book. He says that for 32 years, Ahimelech performed the symbolic service instituted by Moses, and that Aaron was its first priest. However, John says...lacuna... that Jehoiada, the chief priest, flourished in the time of the kings of Israel: Joram, Ahaziah, Athaliah and Joash and those who followed them. He alone spent 23 years in the service after the great Moses. Eusebius attests to this as he indicates the life span of Jehoiada. Still, Jacob of Edessa considers Jehoiada the 28th chief priest while in the table, Andronicus considers him 22nd and that he served 42 years. There is obviously a difference in what these historians have written. Accordingly, some of them thought that there was another person by the name of Jehoiada. In this context, Jacob of Edessa says that the 24th chief priest was Jehozadak who served 34 years, followed by the 25th chief priest Joshua, who was followed by another Jehozadak who served 20 years. Elisha, who served 50 years, followed him and Jacob of Edessa fixes only forty years for Jehoiada. Andronicus, however, considers Ahimelech the 19th and Zadok the 20th followed by Shalom as the 21st who lived ninety years. He rejoins that after Shalom followed Jehoiada, who served 42 years, as has already been mentioned. It is reported that Jehoiada flourished at the time of the said kings. Andronicus further says that Zachariah succeeded Jehoiada for eight years. It is said that he was a young man who was killed by the king of Judah according to Epiphanius. Andronicus also says that Uriah followed Zachariah for six years, who was followed by Amasiah for 21 years. Therefore, if Uriah was the 24th chief priest, Amasiah should be the 25th, then Azariah as the 26th, who served 27 years. He was followed by Hananiah who served 13 years. However, in the table of names, he is considered the 27th, followed by Simon who served 23 years, or 28 or 29 years. Relying on Eusebius, I, the historian John, figured that this Azariah was in the time of Uzziah, king of Judah. He was the 26th in the table of the priests and served 40 years, while Jacob of Edessa calls him Jehozadak who served 34 years.

It seems from the computation of the years of kings in this period, that they are approximate with the years of the chief priests. Thus, Uzziah, king of Judah, is mentioned in the discussion of Azariah. We find necessary to illustrate here ...lacuna... the table of the priests and will return to them ...lacuna... he is known as Mori, the 29th chief priest according to Andronicus. He served 39 years. This historian says that

afterwards, came Uriah as the 29th chief priest who served 16 years. In another place, it was found that Uziah, king of Judah, who was inflicted with leprosy, flourished in this time. After him followed Zacharias, son of Berechiah, who is reported to have been stoned to death by the Jews. Andronicus places him as the 23rd chief priest who served 10 years after Jehoiada. He was followed by Uriah, who flourished in the days of Uziah, Jotham, kings of Judah as mentioned above. We have arranged these things in this manner according to what we have gathered from many books.

After Uriah came Hanaiah. Andronicus makes him the 31st who served 41 years, while Jacob of Edessa says he served 30 years. After him, Andronicus mentions Hananoi, son of the renowned Jehoiada who served 11 years. To Andronicus he is the 32nd chief priest, followed by Helekiah who served 30 years, followed by Phashur who served for four years. Jacob of Edessa, however, lists Simon, son of Hanania instead of Phashur who served 32 years. He considers him the 33rd chief priest. Historians are unanimous that Simon was righteous, wise and loved by the Hebrews. Some historians place him after this period...lacuna... In the second year of Abiah, about two hundred fighting men of Judah and eighty thousand of Israel assembled. The men of Judah killed forty thousand men of Israel. At that time were prophesying Achia, Shemaiah and Joael ...lacuna... Joel, Azariah, Hananiah and Joaos who is Iddo. In this time, came Zarah, king of the Cushites, accompanied by Libyans to fight against Judah. However, he was repelled by Asa who triumphed over him. Asa was in the tenth year of his reign. The Cushites and Libyans numbered thousands upon thousands and hundreds of thousands of men ...lacuna... Zechariah the prophet ...lacuna... Asa, the king ...lacuna... Bithynia which they occupied by way of Satros ...lacuna... Baasha, king of Israel, built the city Ramah (1 Kings 15:17) and fought against Asa, king of Judah. In this period appeared the Prophet Joel who is Azariah, son of Ado. Asa hired Ben-Hadad the Syrian in his war against Baasha. He sent him gifts of the gold and silver from his treasury and from the treasury of the Lord. In the year 15 of Asa, Comphosos ruled the Latins 28 years. In his 27th year, Procos became the fifth judge of the Athenians for 31 years. In the year 29 of Asa, Israel was ruled by Dadael, son of Baasha for two years. In the year 30 of Asa, Ephesus was founded. Epiphanius says that Jehu told Baasha, king of Israel, thus says the Lord, "I lifted you up from the dust and made you leader of my people Israel, but you walked in the ways of Jeroboam... So I am about to consume Baasha and his house, and I will make your house like that of Jeroboam son of Nebat. Dogs will eat those belonging to Baasha who die in the city, and the birds of the air will feed on those who die in the country."¹⁴⁹ This was exactly fulfilled. Concerning Elijah the Tishbite, Epiphanius says that he was from Arabian Tishbe, and from the house of Aaron. However, he lived in Gilead because Tishbe was given to the priests. At his birth, his father saw in a dream men robed in white greeting and wrapping the newly born child in a fiery swaddle. They handed him a brand of fire to eat. When the news spread throughout Jerusalem, his father was told not to fear because it was only a vision. They also said that his son will have a decisive word like fire and will judge Israel by the sword.

At this time there appeared in Israel the Prophets Elijah, Obadiah, Abihu, Uzziel, and Micaiah, son of Nimshi (more correctly, Imlah) and others. In addition, false prophets appeared in Israel like Zedekiah and Leazer and others. Some say that Homer flourished in this period. Zedekiah, the false prophet, made iron horns and said to Ahab, "With these you will gore the Aramaeans until they are destroyed."¹⁵⁰ About Obadiah, Epiphanius say that he was from Shechem and the village of Ephraim. He was a disciple of the Prophet Elijah, and endured a great deal from Ahab in order to save Elijah. He was the captain of the third company of fifty men.¹⁵¹ Elijah had compassion on him. He left the service of King Ahab and became a prophet. Upon his death, he was buried with his father in peace. In fact, the woman who asked Elisha to save her sons from the creditor by the water that he changed into oil was Obadiah's wife.¹⁵²

In the year 15 of Jehoshaphat, Tiberius ruled the Latins eight years. From his name derives that of the River Tiber, which formerly was called Elcus. Concerning Micaiah son of Imla, Epiphanius says that he

¹⁴⁹ 1 Kings 16:1-3.

¹⁵⁰ 1 Kings 22: 11.

¹⁵¹ 2 Kings 1:13.

¹⁵² 2 Kings 4:1-7.

was from the tribe of Ephraim. Because he rebuked Ahab and his son Joram for their wickedness, Joram cast him from...lacuna..., died and was buried in Akim. Joram was afflicted with a malignant disease causing his entrails to spill out. He sent men to a sorceress inquiring whether he would be healed from his sickness. Joram, or (Jehoram) did sustain wounds when he was fighting the Aramaeans.¹⁵³ However, he was killed by his military commander Jehu, son of Jehoshaphat, son of Nimshi who drew his bow and shot him between the shoulders. The arrow pierced his heart and he slumped down in his chariot.¹⁵⁴ In the fourth year of Jehoram, Elijah was raptured to heaven. At that time, Elisha and Amos were prophesying. On Elisha, Epiphanius says that he was from Beth-Maholah (Abel-Maholah in the valley of the Jordan.) in the region of Reubel (Reuben). His birth was accompanied by the following miracle. A golden she-calf cried out loudly and her voice was heard in all of Israel whose idols fell. The priest said that a prophet would be born who will destroy the idols. When Elisha died and was buried in Samaria, the she-calf cried out again.

The King of Damascus (Ben-Hadad, king of Aram) attacked Samaria with a huge army and tightened the grip against it. Ahab opposed him with few fighting men and caused him to flee. A year later, he returned once more saying that, "The Lord is a god of the hills and not a god of the valleys."¹⁵⁵ Because of this saying, God delivered ...lacuna... the Children of Israel and killed him ...lacuna... 120 thousand ...lacuna... and held ...lacuna... was angered against Ahablacuna... over the Adomites, Ramoth Gilead ...lacuna...

At the same time Micaiah the prophet died. So also died King Ahab, and Jezebel the Sidonite took charge of the kingdom. She ruled Israel 35 years and survived her husband by 25 years...lacuna.... Jehoiada, the chief priest, assembled the men of Judah, killed Athaliah and set up the seven years old Joash as king. Joash ruled 41 years. In addition, Jehoiada sent the men of Judah to Beth Baal and burned the priest Mathan by fire.

In this period flourished the philosopher Lycurgus, the legislator, among the Lacedaemonians. Also in this period the Prophet Zechariah, son of Jehoiada the priest, flourished. King Joash of Judah killed him and spilled his blood between the altar and the temple. The priests carried him and buried him with his father. Miraculous signs and visions appeared in the temple. However, the priests could not gaze at the angels of heaven, nor could they utter a word, or ask for an ephod, not even through the sorcerers to attract the people as before.

In this time, Hazael King of Aram destroyed Israel. He wanted to march against Jerusalem. When Joash learned of this, he took the golden sacred vessels, sent them to Hazael and returned ...lacuna...

Aremulus, the very wicked one, died because of explosion. In addition, his house was swept by water inundation ...lacuna...

Hazael, king of Aram, reassembled his forces and attacked Israel. He pillaged and killed the Jews' leaders.

Prophet Elisha died in the year 37 of Joash. He lived fifty years after the Prophet Elijah and 67 years since he was ordained a prophet.

Joash was killed by his guards.

In this period, the city of Carthage was founded. Some say it was founded in an earlier time.

In this period Hazael, king of Aram died and his son ruled...lacuna....

We should note here the error in the table of years by Eusebius regarding Joash, king of Israel. According to the Scriptures, Elisha died in the year 37 of the king of Judah. It says, "In that year Jehoash son of Jehoahaz became king of Israel. When Elisha was suffering the illness from which he died, Jehoash went down to see him and wept over him. He cried, "My father, my father, the chariots and horsemen of Israel." Elisha said to him, "Get a bow and arrow and shoot the ground and you will destroy the Aramaeans. But he (Jehoash) because he did not... lacuna... placed the kings of Judah and Israel...lacuna... in the second year of Amaziah (king of Judah), placed...lacuna...the kingdom of Jehoash, king of Israel, forty

¹⁵³ 2 Kings 9:15.

¹⁵⁴ 2 Kings 9:24.

¹⁵⁵ 1 Kings 20:28.

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years after the death of Elisha, Joash, king of Israel, went up to fight against Ben-Hadad, king of Aram. He restored all the cities that he had captured.¹⁵⁶

Chapter Ten: Solomon reigned at the age of 12, and his kingship extended until he was 40. He dismissed Abiathar the priest and killed Adonai and Joab. In the fourth year of his reign, he began to build the Temple on Mount Moriah. He finished it in seven years.¹⁵⁷

The entire period from the Exodus in Egypt to the building of the Temple consists of 637 years, or 600 years according to another copy. According to the Books of Kings, the Temple was built 480 years after the Exodus. Apparently, the number of years in which the enemies dominated Israel, have been left out. (2 Kings 6:1). This is also what Paul, based on Jeremiah, did when he said, "He delivered them to the hands of judges 450 years until Samuel."¹⁵⁸ From Abraham to this date the period is 985. However, according to Andronicus, it is 1115 years, and according to Annianus, it is 1092 years. These three authorities agree that the period from this date to the Babylonian captivity and the destruction of the Temple, is 441 years. However, Annianus drops 10 years from the life of Amon, and from Adam to the building of the Temple there are 4168 years.¹⁵⁹

In the eleventh year, David bought the threshing floor of Araunah the Jebusite. It was 60 cubits long, 20 cubits wide and of 30 cubits elevation.¹⁶⁰ He built a temple on it.

In his 34th year, Solomon abandoned the God of Israel. He built an altar on the mountain opposite of Jerusalem to Chemosh (god) of Moab and Molech, (god) of the Bnai Ammon (Ammonites).¹⁶¹ On the spot in which the temple of Aphrodite, goddess of the Athenians, which took seven years to build, he built in thirteen years a temple 100 cubits long, 50 cubits wide and 30 cubits high. He made for it locks of gold, brass pillars, and towers.

He (Solomon) destroyed Antioch and built seven cities: Palmyra that is Tadmur, Mello, Hazor, Megeddo, Gezer, Lower Beth Hawron and Balaath. In the first year of his reign, he fathered Rehoboam from Na'ma the Ammonite. (1 Kings 11:43).

Hadad reigned in Damascus and became like a devil to Israel throughout the life of Solomon.¹⁶² Solomon died at the age of 52. After his death, the people fell into chaos and their kingdom was divided. Jeroboam, son of Nabat, reigned 22 years in Tirzah over ten tribes. Only two tribes that came to be known as Judah, remained under Rehoboam's control.¹⁶³ Because of this, all the people were called Jews.

We shall explain below how the Athenian kingdom ended. John (of Atharb) says that the Peloponnesians assembled against the Athenians. Codrus, king of the Athens, was a sorcerer, and he delivered himself and died. After him, no king arose in Athens. The Athenians, however, set up judges whom they called "Judges for life." Medon was the first judge who ruled Athens for 20 years. The second judge was Acastus who was set up in the year 28 of David and ruled for 36 years.

At the beginning of the reign of Solomon, the people of Tyre were ruled by Hiram who sent 80,000 men to help Solomon build the Temple.¹⁶⁴

According to the account of Eupolemus:

In this same period, Vaphres ruled Egypt and Ethiopia.

¹⁵⁶ 2 Kings 13:10-31.

¹⁵⁷ For the building of the Temple, see 2 Chronicles, Chapters 3 and 4, and Josephus, *Antiquities of the Jews*, Book Eight, Chapter 3, 218-220 of the English translation.

¹⁵⁸ Acts 13: 19-20.

¹⁵⁹ George Synkellos gives different dates of Africanus and Eusebius. See *The Chronography of George Synkellos*, trans. by William Adler and Paul Tuffin, (Oxford University Press, 2002), 264-265.

¹⁶⁰ 2 Samuel 24:18-19.

¹⁶¹ 1 Kings 11:5-7.

¹⁶² According to 1 Kings 11:14, Hadad was an Edomite from the royal line of Edom

¹⁶³ 1 Kings 11:26-37.

¹⁶⁴ 1 Kings, entire Chapter 5.

In the year 10 of Solomon, Laosthenes ruled the Assyrians for 15 years, and Alba ruled the Latins for 39 years.

Also, in this period lived Homer and Hesiod, and Didon founded Carthage. In the year 24 of Solomon, Archippus was the third judge of Athens for 19 years.

In the year 34 of Solomon, 178 years had elapsed for the 20th dynasty of Egypt, and in the 21st dynasty, Smendis began to rule. Jeroboam fled to him and was saved from being killed. He remained in Egypt throughout the life of Solomon.¹⁶⁵

In the year 32 of Solomon, the Prophet Ahijah of Shiloh prophesied on ...lacuna... saying that you will possess (ten tribes of the kingdom).¹⁶⁶

Epiphanius said, "The Prophet Ahijah prophesied about Solomon who had angered God. He rebuked Jeroboam who walked with the Lord with deceit. He is the one who told Solomon that women would estrange him from God. He told Jeroboam that he had become a stumbling block to all Israel because of his golden calves. And when he died, he was buried before the oak tree in Shiloh."

Hiram, whose daughter Solomon married, ruled over the people of Tyre. Tatianus said that Solomon abandoned God and worshiped the false idols of heathens.

In the year 5 of Rehoboam, Shishak king of Egypt attacked Jerusalem through the treachery of Jeroboam. He carried all the golden shields Solomon had made. Therefore, Rehoboam made shields of bronze to replace them.¹⁶⁷

In this period, Smyrna was founded.

In the year 6 of Rehoboam, Thersippus was the fourth judge of the Athenians ruled 41 years. In the year 9 of Rehoboam, the 7th king of the Latins, ruled 26 years.

When he took hold of Samaria (fortified Shechem), Jeroboam said in his heart, "If the people went as usual to Jerusalem to worship (offer sacrifices), their heart will likely revert to their lord Rehoboam. So, he made golden calves ...lacuna... (and told the people, 'It is too much for you to go to) Jerusalem. Here are your gods O Israel, who brought you out of Egypt.'"¹⁶⁸ Sin prevailed.

While Jeroboam was offering sacrifices (to the golden calf), the Prophet Shemaiah who lived in Bethel rebuked Jeroboam saying, "O altar, altar! This is what the Lord says: 'A son named Josiah will be born to the house of David. On you, he will sacrifice the priests of the high places who now make offering here, and human bones will be burned on you.'"¹⁶⁹ This is the sign the Lord has declared: The altar will split apart and the ashes on it will be poured out."¹⁷⁰ This is exactly what happened. When Jeroboam stretched out his hand to kill him (Shemaiah), it shriveled up. Upon his plea, Shemaiah interceded with the Lord and the hand of Jeroboam was restored and became as it was before.¹⁷¹ When he (the prophet) transgressed the commandment of God by eating the bread, the lion killed him.¹⁷²

Epiphanius says that the prophet who rebuked Jeroboam was Jehoiada from Samaria. He is the one who was killed by the lion for rebuking Jeroboam, because of the golden calves which he set up and with which he misled Israel. He was buried in Bethel beside the Prophet Abiatan who mocked him.¹⁷³

Chapter Eleven: Rehoboam reigned 18 years in Jerusalem. He lived 58 years. At the beginning of his kingdom, Jeroboam reigned over Israel 22 years at Tirzah. He made two golden calves and set up one in

¹⁶⁵ 1 Kings 11:40, where the king of Egypt is called Shishak.

¹⁶⁶ For the entire story of Solomon with Jeroboam and the split of the kingdom, see 1 Kings Chapters 11 and 12

¹⁶⁷ 1 Kings 14:26; 2 Chronicles 12:9-13.

¹⁶⁸ 1 Kings 12:28-30.

¹⁶⁹ 2 Chronicles 34 1-7.

¹⁷⁰ 1 Kings 13:1-3.

¹⁷¹ 1 Kings 13:4-6.

¹⁷² This whole story is in 1 Kings 13:1-33, and *The Chronography of George Synkellos*, 274. Unfortunately, Michael Rabo related it in a mutilated form.

¹⁷³ Cf. *The Chronography of George Synkellos*, 274.

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Dan and the other in Bethel.¹⁷⁴ The Prophet Shemaiah came from Judah to rebuke him for his sin. Jeroboam stretched his hand against Shemaiah but it shriveled up.¹⁷⁵ Jeroboam fortified Shechem in the hill country of Ephraim and lived there. He also built a temple for Phanoel and resided in it. He organized the city of Tirzah and lived all his life in it. This Shemaiah is the one who advised Judah, when they wanted to fight against Israel, not to go up and fight their own brothers because this judgment concerning the House of David was from the Lord.¹⁷⁶ He is also the one who took the cloak (of Jeroboam) and tore it into twelve pieces.¹⁷⁷

In the third year of Rehoboam, the 4th ruler, Tersippus, reigned over the Athenians 44 years. In the year 15 of Rehoboam, Pertiades ruled the Assyrians 30 years.

Chapter Twelve: After Rehoboam, his son Abijah ruled 3 years over Judah. Jeroboam assembled 800,000 men against him, while Judah assembled 400,000 men. Jeroboam was defeated and fled. Israel lost 500,000 men dead.¹⁷⁸ Abijah married 14 wives and fathered 24 sons and 16 daughters. After his death, his son Asa ruled 41 years. He lived 60 years and reigned 41 years. Asa had a great trench dug in Mizpah against the king of Israel. In the fifteenth year of his reign, he burned down the idols and expelled the male prostitutes from the land. He deposed his mother from her position because she made a feast for Astarte, and destroyed its image.¹⁷⁹

In the year 29 of Asa, Elah, (son of Baasha) became king of Israel. Then Zimri killed Baasha the son of his master and reigned only for seven days. After him, the kingdom of Israel was divided. Some followed Tibni, and others followed Omri. Tibni passed away at a time when Omri waxed strong, and Omri ruled for six years. When Zimri saw that the people were inclined toward Omri, he set the house of the king and himself on fire. After Omri ruled for six years in Tirzah, he bought the Mount of Samaria from its owner (Shemer) and built in it a city, which he called Samaria.¹⁸⁰ Later, it was called Sebastea, which is Nabulus. Omri reigned 12 years. The kingdom of Israel was settled in Tirzah for 56 years.

In the year 41 of Asa, Nephereheres reigned 4 years in Egypt. He was succeeded by Amenophantes who reigned 9 years.

Chapter Thirteen: After Asa, Jehoshaphat reigned over Judah for 25 years. In the year 2 of Jehoshaphat, King Ahab, son of Omri, reigned 22 years over Israel. He married Jezebel, daughter of Ethbaal, king of Tyre and Sidon.¹⁸¹ He rebuilt Jericho in the place which Joshua, son of Nun, had cursed, at the cost of his firstborn son Abiram, and set up its gates at the cost of his youngest son Segub.¹⁸²

In the year 2 of Jehoshaphat, Carpentus reigned over the Latins 13 years. In the 4 year of Jehoshaphat, Ophrantinus ruled the Assyrians 50 years. In the year 13 of Jehoshaphat, Isochoris ruled Egypt 6 years. In the fourth year of Jehoshaphat, Amegaclos judged the Athenians 30 years. In the year 9 of his reign, Psinachus became king of Egypt for 9 years. In the year 23 of Jehoshaphat, Agrippa ruled the Latins 41 years. In the year 29 of the kingship of Jehoshaphat, another king of Israel (Ahaziah) reigned for one year.¹⁸³ Then his brother Jehoram (Joram) reigned 12 years.¹⁸⁴ After Jehoshaphat, another Jehoram reigned

¹⁷⁴ 1 Kings 21:28-30.

¹⁷⁵ 1 Kings 13:4.

¹⁷⁶ 1 Kings 12:22-24.

¹⁷⁷ According to 1 Kings 11:29-30, it was the Prophet Ahija of Shiloh and not Shemaiah who did this.

¹⁷⁸ 2 Chronicles 13:1-18.

¹⁷⁹ 1 Kings 15:11-14, and 2 Chronicles 14:1-5 and 15:16. George Synkellos says that Asa cut down the sacred groves and put an end to his own mother's mad obsession with idols. See *The Chronography of George Synkellos*, 272.

¹⁸⁰ 1 Kings 16:1-25.

¹⁸¹ 1 Kings 16:29-32.

¹⁸² According to 1 Kings 16:34, in Ahab's time, Hiel of Bethel rebuilt Jericho. He laid its foundations at the cost of his firstborn Abiram, and he set up its gates at the cost of his youngest son Segub, in accordance with the word of the Lord spoken by Joshua son of Nun.

¹⁸³ 1 Kings 22:40.

¹⁸⁴ 2 Kings 3:1.

over Judah 8 years. Ahaziah ruled two years. Jehoram, king of Judah, married Athaliah, Ahab's sister. He killed all the children of Jehoshaphat.¹⁸⁵ For this reason, the rod of (divine) justice struck him. He was inflicted by an incurable disease that caused his entrails to spill out.¹⁸⁶

Epiphanius says that Amos was from Tekoah (seven miles south of Bethlehem in Judah). Amaziah oppressed him so greatly that his son killed him by striking him with a rod in the temple. They carried him to his own town while he was still breathing but died later and was buried there.

Nahum was from Alqush (a village north of Mosul, Iraq), from Beth Hurim and from the tribe of Simon. After Jonah, he gave the people of Nineveh a sign that the city of Nineveh would be destroyed by water gushing out of the ground accompanied by fire. This took place when an earthquake shook the lake surrounding the city, and fire came simultaneously from the wilderness and burned it down.

Jonah was from the village of Yaarim near Azot on the seashore inhabited by heathens.¹⁸⁷ Upon receiving God's order, he fled and was swallowed by a great fish. He prayed and the fish vomited him out. He went to Nineveh and then returned (to his town) but did not settle in it. He took his mother with him and settled in Tyre saying, "With this my shame is removed because, in my prophecy, I lied to the great city of Nineveh." He settled in the place in which Elijah rebuked King Ahab where famine had taken place. He met a widow and her son but could not stay with uncircumcised people, and he blessed her and her son Jonah.

After the death of Elijah, God singled him (Jonah) out and assured him that he would never escape from him. However, when he tried to go back home, his mother died on the road, and he buried her in the cavern of Qala, who became a judge for one tribe at a time when there was no administrator in Israel. He gave a sign to Israel and the whole world saying, "When you hear the rock shouts vigorously, the end (of world) is at hand. And when the nations gather in Jerusalem, the city will be completely destroyed up to the region...lacuna..."¹⁸⁸

In the time when Thespiesus son of Ariphron ruled the Athenians, the government of the Assyrians vanished.

The total years of the governing of the Assyrians before Belos father of Ninus, is 1300 years.¹⁸⁹ Then, Arabeces (Arabekes) the Mede ruled them and transferred their kingdom to the Medes.¹⁹⁰ Their hegemony lasted until Deioces ruled over them. During this period, they held power and influence over all nations, and set up local kings.

After the death of Sarandapalos and the cessation of the kingdom of the Assyrians in Nineveh, another kingdom arose in Nineveh that was the kingdom of the Chaldeans, from which arose Phoul, Thiglapelesar, Shalmanesor and Sennacherib mentioned by the Bible. In addition, another Chaldean kingdom arose in Babylon whose authority extended from (the time of) Nabonasar until Nabopelesar. There are 424 years from Nabonasar to the death of Alexander the Macedonian.¹⁹¹

Chaldean envoys came to Hezekiah, king of Judah, and he showed them the treasures in his storehouses.¹⁹²

Epiphanius says that Hosea (the Prophet) was from Balemoth and from the tribe of Issachar.¹⁹³

Menahem, king of Israel, attacked the city of Tiphsa and destroyed it because its inhabitants refused to open their gates.¹⁹⁴

¹⁸⁵ 2 Chronicles 21:4.

¹⁸⁶ 2 Chronicles 21:31-20.

¹⁸⁷ According to 2 Kings 14:25, Jonah, son of Amittai was a prophet from Gath Hepher, a town in lower Galilee, in Zebulun.

¹⁸⁸ The story of Jonah and Nineveh is well known in the Book of Jonah in the Old Testament. Obviously, there is confusion between Jonah, the Prophet Elijah, and his story with the widow of Zarephath and her son. See 1 Kings 17:1-14; Luke 4:25-26.

¹⁸⁹ See *The Chronography of George Synkellos*, 182, and 240-241.

¹⁹⁰ *The Chronography of George Synkellos*, 298-299.

¹⁹¹ *The Chronography of George Synkellos*, 302-303.

¹⁹² The envoys were sent by the Chaldean King Merodach-Baladan See Isaiah 39:1-2.

¹⁹³ There is no Biblical evidence that Hosea was from this tribe.

¹⁹⁴ 2 Kings 15:16.

BOOK FOUR

After Shalmaneser reigned, he invaded Samaria and took ten tribes captive to Assyria. From Assyria, he sent guardians to Samaria against whom God sent lions and other predators. The king of Assyria asked Azariah the priest to teach them the Law of Moses. Moses wrote down the Pentateuch in our Aramaic language, from which was derived the version (the Pshitto), which we have today. This Azariah was set up as chief priest over all Israel. Iyawannis (John of Dara), however, says that the chief priest in this period was Zadok who walked in the path of the Lord. He was succeeded by Ahitub and then by Zadok Shallum and Hilkiah and by another Azariah. The names of these priests are mentioned in the book of John (of Dara) *On the Priesthood*.¹⁹⁵ However, we (Michael Rabo) decided to repeat them here for the sake of putting this history in order. In addition, we wanted to explain the period of exile and the cessation of the kingship of Israel, and their bondage during which arose the chief priests, whose names we have put down here. John also said that Zephaniah prophesied in the times of Amon and Josiah kings of Judah.¹⁹⁶ It is also said that in this same period the chief priest was called Balki, or Hilkia, father of the Prophet Jeremiah, who discovered the book of the law that was completed by King Josiah.¹⁹⁷ However, everything that that Prophet who came from Judah had said came to pass for 374 years. In his time, that is the year 18 of Josiah after the Passover, the 70th succession (of the priesthood) with the Hebrews ended

As to this Hilkia the priest, who as some say was the father of the Prophet Jeremiah, and who appeared in the time of Amon, Josiah and Jehoiakim kings of Judah, as we have said earlier, his priestly service continued for 30 years. Many testimonies about him are available in the books. Concerning him historians said, "It is too long to comment on the chief priests." However, this Hilkia was pious and of wide renown as Andronicus, Africanus and John, said based on Eusebius...lacuna...In the time of King Jehoiakim, also called Eliakim, the chief priest was Uriah who was killed by the king. He was succeeded by Seraya, followed by Jehozadak who was taken into captivity to Babylon.¹⁹⁸ The names of these (high priests) are recorded without giving the dates of their service. Other historians, however, put them before this date. Historians also assert, as said by Andronicus, that Uriah succeeded Hilkiah. He was followed by Seraya, Azariah and Zadok who served for 25 years, as he claims. The truth, as it seems, is that Jehoahaz, Jehoiakim, Jeconiah and Zadok were known in the time of these kings. This is the same case for the high priests who existed then as we have proved. Jehozadak was taken captive (to Babylon) in the time of Zedekiah as is known to the well versed men in the Scriptures.¹⁹⁹ There is other proof which illustrates the truth about these men, that is, that all the divine books (Scriptures) and historians assert that Jehozadak was led captive to Babylon, but none mention which time he was taken captive.²⁰⁰ However, the meticulous searcher can ascertain that four times Nebuchadnezzar attacked Jerusalem. In the last attack, he burned down the Temple and gouged out the eyes of Zedekiah. Thus, the kingship of Judah ceased in Jerusalem, but the priesthood did not cease; rather, it had a remnant in the city. The captives were accompanied by priests and prophets. Daniel, was in Babylon. Ezekiel and Beth Hananya were led captive with Jeconiah (Jehoiakim), where Ezekiel received the spirit of the prophecy.

In the second year of Nebuchadnezzar, Daniel saw a dream and became well known because of it.²⁰¹ Ezekiel saw a vision at the River Khabur in the year 5 of the captivity of Jehoiakim.²⁰² When (king) Zedekiah was led into captivity and the Temple was burned down, Nebuzaradan (commander of the imperial guard) took Zedekiah to the Tigris where he killed him.²⁰³ He also slaughtered Zephaniah the priest, and fought the

¹⁹⁵ Some of these names are in 1 Samuel 14:13; 22:9-11; 1 Chronicles 6:7-9 and 36.

¹⁹⁶ For these kings see 2 Kings 21:19-25 and 22:1-2; 2 Chronicles 34:1-13 and 35:1-11. Hilkah is mentioned in both sources.

¹⁹⁷ Jeremiah 1:1. Which book did he discover? No definite answer is given. It may be the Book of Deuteronomy, but this is sheer speculation.

¹⁹⁸ Jehozadak was son of the high priest Seraya. He was led away captive to Babylon. See 1 Chronicles 6:14-15.

¹⁹⁹ 1 Chronicles 6:14-15.

²⁰⁰ Jehozadak, most likely, spent his life in captivity, for nothing more is known about him.

²⁰¹ Actually, it was Nebuchadnezzar who saw the dream and Daniel who interpreted it for him. In addition, the king made him third ruler in his kingdom. See Daniel entire Chapter Two.

²⁰² Ezekiel 1:1-3.

²⁰³ According to Jeremiah 39:1-8, Zedekiah was captured and brought to Nebuchadnezzar in Riblah. He killed his sons before

chief priest and his sons. It is well known that they were chief priests during that period in Judah and Jerusalem, and no writer was allowed to mention the captives among them. Therefore, whatever was written about Jehozadak is that he was led into captivity after serving 20 years, 15 of which were spent in captivity. The total period of his service is 35 years. He was succeeded in Judah by his son Joshua as a high priest. Jeshua, who was very righteous, was later taken captive to Babylon.²⁰⁴ ...lacuna...he remained there until Cyrus became king, repatriated the people (to Jerusalem) and commanded the restoration of the Temple...lacuna...they began to build (the temple) in the second year of Cyrus. Jehoiakim who was a high priest for 20 years followed Joshua. He was followed by his son Eisha as a high priest for 32 years. Jacob (of Edessa) and others say he served for 40 years.

Chapter Fourteen: After the death of Joram, Ahaziah ruled one year. In this year, the Prophet Elisha was sent to anoint Jehu son of Nimshi.²⁰⁵ Joram, Ahab's son, Ahaziah king of Judah and Jezebel were killed. After Ahaziah's death, his mother Athaliah destroyed the entire royal family. Only Joash was rescued by Jehosheba, Ahab's sister. Athaliah ruled seven years. Jehu ruled Israel 28 years. He killed Ahab's seventy sons and his chief priest, and destroyed the temple of Baal.²⁰⁶

After Athaliah, the chief priest Jehoiada set up Joash son of Ahaziah as a king of Judah. Joash was seven years old.²⁰⁷ He reigned 40 years.

In the third year of Joash, Diogenes the seventh judge ruled the Athenians 28 years. In the year 13 of Joash, Acrazapines ruled the Assyrians 42 years. In the year 22 of Joash, Egypt was ruled 21 years by Ischanosos the 27th king of the 22nd dynasty. In the year 23 of Joash, Aremulus ruled the Latins 19 years. In the year 25 of Joash, Jehoahaz son of Jehu, reigned 17 years.²⁰⁸ In the year 31 of Joash, Pericles, the eighth judge, ruled the Athenians for 19 years. In the year 36 of Joash, and the year 11 of Jehoahaz, the Prophet Elisha died. His servants murdered Joash, and his son Amaziah became king for 29 years.²⁰⁹ He assembled an army against Edom and Seir and triumphed over them. He brought their gods to Jerusalem and worshipped them. He lived 54 years.

In the year 10 of Amaziah king of Israel, Joash ruled 16 years. Aremulus was burned. Aventinus ruled the Latins 37 years. In the third year of Amaziah, Osorthos reigned over the Egyptians 15 years. In the year 10 of Amaziah, Ariphon the ninth judge, ruled the Athenians for 20 years. In the year 15 of Amaziah, Thonus Concolerus, who the Greeks called Sardanapale, ruled the Assyrians for 20 years. In the year 18 of Amaziah, Jeroboam became king of Israel for 40 years. In the same period, Tacelothis ruled Egypt 13 years.

Amaziah, king of Judah, picked a quarrel with Jehoash king of Israel. The men of Israel went up against the men of Judah and took three hundred captives. Amaziah was struck by a lance and died. Jehoash came to Jerusalem and met his opponents on its wall in a section of about 400 cubits (six hundred feet long extending from the Ephraim Gate to the Corner Gate). The men of Israel pillaged gold and silver, took all the articles found in the Temple of the Lord and the palace of the king, and returned to Samaria.²¹⁰ Some say that Amaziah was not killed in war but fled to Lachesh and his soldiers killed him there. They brought him back to Jerusalem and buried him with his fathers. His son Azariah succeeded him.²¹¹

What follows is the commentary of Jacob of Edessa concerning an error found in the number of years of the kings of Judah and Israel determined by Eusebius.

him, put out his eyes and bound him with bronze fetters to be led to Babylon.

²⁰⁴ For Jeshua see Nehemiah 12:26.

²⁰⁵ 2 Kings 9:1-7.

²⁰⁶ 2 Kings 10:1-14 and 27-28.

²⁰⁷ 2 Kings 11:1-12.

²⁰⁸ 2 Kings 13:1.

²⁰⁹ 2 Kings 14:1-2.

²¹⁰ 2 Kings 14:11-15.

²¹¹ 2 Kings 14:17-22.

You should know that in arranging the dates of the kings of Judah and Israel, Eusebius has erred. The Scriptures mention that Jehu killed both kings in Jezreel. They are Joram, son of Ahab, king of Israel, and Ahaziah son of Jehoram, king of Judah, who went down (to Jezreel) to see Joram because he was ill.²¹² However, in his history, Eusebius sets the date of the death of Ahaziah, king of Judah, three years after that of Joram, king of Israel. The error is clear. In fact, the years mentioned in the Scriptures concerning the kings of Israel are not complete. This is because one year was computed for two kings, the predecessor and the successor simultaneously, since each one of them reigned a certain period of the same year, such as, perhaps, five or six months. Apparently, Eusebius inadvertently set these dates as full years, which is not the case. Therefore, if you want to confirm that these years are incomplete, you will learn this from the sequel of names recorded in the Scriptures about the beginning of the reign of each of the kings of Judah and Israel. This is especially as Eusebius mentions the year of the reign of each of the kings of Judah in relation to the kings of Israel, and the same of the kings of Israel in relation to the kings of Judah. This makes it easier to determine that the years mentioned in the Scriptures are incomplete, and that Eusebius adopted them without deliberation, for they are given as follows:

When after Solomon the kingdom was divided, Rehoboam reigned over Judah 17 years and Jeroboam reigned 22 years in Israel, and in the year 18 of Jeroboam, Abijah ruled 3 years. In the year 20 of Jeroboam, Asa ruled for 41 years. In the second year of Asa, Nadab ruled Israel for two years. In the third year of Asa, Baasha ruled 10 years. In the year 26 of Asa, Elah son of Baasha, ruled two years. In the year 27 of Asa, Zimri ruled seven days. In the year 37 of Asa ... lacuna ... In the year 38 of Asa, Ahab ruled 22 years. In the fourth year of Ahab, Jehoshaphat king of Judah, ruled 25 years. In the year 17 of Jehoshaphat, Joram son of Ahab, ruled two years. In the fifth year of Joram son of Ahab, Jehoram (also called Joram) son of Jehoshaphat, ruled 8 years. In the year 8 of Joram, son of Ahab, Ahaziah, son of Jehoram, and Athaliah ruled Judah one year. Jehu killed both of them, as we are told by the Holy Bible.²¹³ Following them were two kings who reigned simultaneously: Jehu reigned over Israel and Athaliah reigned over Judah after her son was killed. Obviously, the Scriptures do not mention the year of the commencement of each of them, as it did with the kings who preceded them.

Let us return to what has been written about Joash who succeeded Athaliah. In the seventh year of Jehu king of Israel, Joash reigned over Judah for 40 years. It is known that seven years are attributed to Athaliah, which is the duration of her reign. In her seventh year, she was succeeded by Joash as king of Judah. It is obvious here that Jehu and Athaliah ruled the kingdom simultaneously. From this context, we learn that those who preceded them died at the same time. Accordingly, Joram, son of Ahab king of Israel, and Ahaziah, son of Athaliah, and Joram, son of Jehoshaphat king of Judah, are the ones who were killed by Jehu in Jezreel. In fact, the Bible mentions the commencement of the reign of each one of them.²¹⁴

According to the Bible, Jehu ruled Israel 28 years. In his seventh year, Joash became king of Judah for 40 years. In the year 23 of Joash, Jehoahaz ruled Israel 17 years. In the year 37 of Joash, Jehoash ruled Israel 16 years. In the second year of Jehoash, Amaziah ruled Judah 29 years.

The following is also recorded: After the death of Jehoash, Amaziah lived 15 years. In the year 15 of Amaziah, Jeroboam became king of Israel and reigned 16 years. After the year 27 of Jeroboam, Azariah became king of Judah and reigned 52 years. In the year 38 of Azariah, Zechariah son of Jeroboam became king of Israel and reigned six months. In the year 39 of Azariah, Shallum son of Jabish became king for one month. In the year 39 of Azariah, Menahem became king of Israel and reigned 10 years. In the year 50 of Azariah, Pekah son of Remailah became king of Israel and reigned 20 years. In the second year of Pekah, Jotham became king of Judah and reigned 16 years. In the year 12 of Ahaz, Hoshea became king of Israel and reigned 9 years. In the third year of Hoshea, Hezekiah became king of Judah and reigned 29 years.²¹⁵

²¹² 2 King 9:29, and 14-37.

²¹³ 2 Kings 9:24 and 27.

²¹⁴ 1 Kings 22:41 and 52; 2 Kings 3:1 and 8:16-17, and 52-26; 2 Kings 12:1 and 13:1 and 10; 2 Kings 14:1 and 17 and 22-23; 2 Kings 15:1, 8, 13 and 17.

²¹⁵ For the dates of these kings, see 2 Kings Chapters 14-17.

The following is recorded in the Books of Kings: The fourth year of Hezekiah is the seventh year of Hoshea. In the sixth year of Hezekiah, Shalmaneser (king of Assyria) marched against Samaria and captured it and its neighborhood.²¹⁶ You should also know that there is a discrepancy in the Holy Bible in the numbers of years of Pekah, son of Ramliah, and Jotham king of Judah. The Bible assigns Pekah 30 years instead of 20, and assigns Jotham 7 years instead of 16. The Bible also mentions that in the year 20 of Jotham, Hoshea rebelled against Pekah. This is known from what was written about Hezekiah and about Hoshea the Tishbite. Some Greek copies mention that Joram son of Jehoshaphat, reigned 10 years and not 8 years. He reigned at the age of 32...lacuna... he *reigned* 10 years in Jerusalem. *Here ends the commentary.*²¹⁷

Chapter Fifteen: Azariah son of Amaziah reigned 52 years. He lived 68 years.²¹⁸ In the first year of Uzziah (Azariah), king of Judah, Thespheus, the tenth judge, ruled the Athenians 27 years. In the second year of Uzziah (Azariah), Procas ruled the Latins 23 years. In the year 17 of Uzziah (Azariah), Osorthos became king of Egypt and reigned 9 years. The Egyptians called him Hercules. In the year 29 of Uzziah (Azariah), Zechariah became king of Israel and reigned six months.²¹⁹ *Here ends the generations of the four sons of Jehu.*

After Zechariah, Shallum reigned one month. He was succeeded by Menahem who reigned ten years. In the year 24 of his reign, Uzziah had the audacity to enter the Temple of God and offer incense, but the priest Azariah tried to prevent him. When he refused, God afflicted him with leprosy all over his body. After that, his son Jotham became king of Judah.²²⁰ Up to this point, the Prophet Isaiah had been a prophet for 24 years. However, since he did not censure the king for his audacity, God took away his prophet hood for 28 years. He restored it to him 61 years after the death of Uzziah. His book contains 3196 words.

In the year 33 of Uzziah, Amulius became king of the Latins and reigned 43 years. In the year 34 of Uzziah, Sosarmos became the second king of the Medes for 30 years. In this period, Phoul, king of Babylon, attacked Samaria and exacted from Menahem, king of Israel, thousand silver talents, and returned (to his country). In the year 36 of Uzziah, Pasmus became king of Egypt and reigned 10 years. In the year 41 of Uzziah, Konos, the second king of the Macedonians, reigned 12 years. Tiglath-Pileser became king of the Assyrians and reigned 35 years. In the year 46 of Uzziah, Bochoros became king of Egypt of the 24th dynasty. In the year 48 of Uzziah, a king (Ardysus) for the first time ruled the Lydians. In this same year, Tiglath-Pileser the Assyrian, marched against Judah and Israel and took a great number of their population captive. This was the beginning of the dispersion. The inhabitants of Ajon, Abel Beth Maacah, Janoah, Kedesh, Hazor, Gilead, Gad, the entire Galilee and the land of Naphtali, were taken captive (and deported to Assyria).²²¹ Uzziah passed away, God's glory appeared to Isaiah, and the prophet hood was restored to him.

Chapter Sixteen: After Uzziah, his son Jotham reigned 16 years. However, he had administered the kingdom when his father was afflicted with leprosy. He made significant renovations of the wall of Jerusalem. He fought the Ammonites, triumphed over them and imposed tribute on them.²²²

In the third year of Jotham, the third King Tyrimmas reigned over the Macedonians 38 years. In the year 12 of Jotham, Mamycos became king of the Medes and reigned 40 years. After Jotham, his son Ahaz became king and reigned 16 years. He worshipped the idols of the heathens and did evil.

Pekah, king of Israel, invited Rezin, king of Syria, marched against Judah and killed ten thousand people. Ahaz, in turn, invited Tiglath-Pileser, king of Assyria, who came and killed Rezin, king of Syria, and

²¹⁶ 2 Kings 18:10.

²¹⁷ The above information given by Jacob of Edessa is mentioned in 2 Kings, Chapters 14-18. In order to check the information of Jacob of Edessa with what Eusebius said, the reader is referred to *Jerome's Chronicle (Chronological Tables/Canons)*, translated from Latin by Roger Pearse to be found on the Internet under the name of the translator.

²¹⁸ 2 Kings 15:12.

²¹⁹ 2 Kings 15:8.

²²⁰ 2 Kings 15:1-5.

²²¹ 2 Kings 15:29.

²²² 2 Chronicles 27:2-4.

BOOK FOUR

fought against Damascus and took the Edomites captive. He took from Ahaz plenty of silver and returned to his country.²²³

In the second year of Ahaz, Hoshea rebelled against Pekah. He killed him and ruled Israel 9 years.²²⁴ In the year 8 of Ahaz, Shalmaneser became king of the Assyrians and reigned 14 years. He marched against Israel, and Hoshea became his subject. He paid Shalmaneser tribute but then rebelled against him. He appealed to Adramalek the Cushite (Ethiopian), who was then living in Egypt, for help.²²⁵

In the year 7 of Hoshea, king of Israel, the year 8 of Ahaz and the first year of Shalmaneser, Shalmaneser marched against Samaria and dwelt in it three years. In the year 9 of Hoshea, the year 11 of Ahaz and the year 3 of Shalmaneser, Shalmaneser attacked Samaria and took ten tribes of Israel captive to Babylon, which is the first captivity. The kingdom was set in Tirzah for 56 years and in Samaria for 194 years. The number of years since the kings of Israel seceded (from the kingdom of Judah) is 250 years, and from Adam to the year 11 of Ahaz, 4730 years. Ahaz took away the bronze sea from the (image of the) copper bull which was set up by Solomon.²²⁶ Others say that in the fourth year of Hezekiah, Shalmaneser marched against Israel and spoiled it. *Here the one kingdom of Israel came to an end.*

The number of years from Adam to the first Olympiad is 4732, and from the Flood 2576, and from Saul the first King 340 years.

In this period began the first Olympiad in the time of Aeschylus, ruler of the Athenians. In the second year of his administration was organized the first Olympiad in which Elien Coroebus won victory at the stadium (stadion contest). The Eliens performed this contest every five years with four years interregnum between each of the Olympics, for which administrators were appointed. This process was set up by Iphitus the son of Praxonides... lacuna of six lines....²²⁷ Africanus places the first Olympiad in the time of Jotham, king of Judah. He says: "Aeschylus, son of Agamestor was appointed ruler of the Athenians for life. He reigned 23 years. In his time Jotham, king of Judah, ruled in Jerusalem."²²⁸

The period from the destruction of Ilion (Troy) to the first Olympiad is 405 years, as is stated by Eusebius. Andronicus, however, says that the period from the beginning of the reign of Cecropos the first Athenian king to the first Olympiad, is 802 years, and from Moses and the Exodus to the Olympiad, is 863 years.

In this period Aretinus of Milet the composer of verse flourished.

In this period, the cities of Pandosia and Metapontus were founded in Italy. Also in this period, Remus and Romulus were born to Mars and Ilia.²²⁹

Cymon says that Ilia is the daughter of Nemetor, brother of Amulus. After killing her father, Amulus cast her into prison and usurped the government. He tightened the grip against her twins fathered by Mars. Then, he delivered them to a shepherd to destroy them. The shepherd, however, feeling sorry for them, placed them in a boat and set it afloat on the Tiber River. However, the boat capsized and the twins were left on the bank. A cow herder named Faustulus found them and raised them. When he met the shepherd who had set them afloat on the Tiber, he learned who they were. He began feeding them wolf's milk. When they grew up, Faustulus told them who they were and what had befallen them. The twins became angry and went to Amulus and killed him, and assumed the government, and brought Ilia out of prison. They built the city of Rome in the field of Faustulus the cow herder on the Tiber River where they were raised. The Latin people are called Romans after these twins.

²²³ See 2 Kings entire Chapter 16, and 2 Chronicles, 28:16-19.

²²⁴ 2 Kings 15:30.

²²⁵ 2 Kings 17:1-5.

²²⁶ See 2 Kings 16:17, which says, "King Ahaz took away the side panels and removed the basins from the removable stands. He removed the sea from the bronze bulls that supported it and set it on a stone base."

²²⁷ *Eusebius' Chronicle*, translated from the Armenian into English by Robert Bedrosian as *the Greek Chronicle*, section 69 on the Internet website <http://rbedrosian.com/euseb.html>, and *The Chronography of George Synkellos*, trans. William Adler and Paul Tuffin (Oxford, 2002), 284-287.

²²⁸ See Julius Africanus, *Extant Fragment of the Chronography*, translated by Philip Schaff in *Ante-Nicene Fathers*, Vol. VI, section XIV.

²²⁹ *Eusebius's Chronicle: The Romans*, section 105, trans. R. Bedrosian and *The Chronography of George Synkellos*, 279.

Other writers tell their story differently. They say that their leader Amulus learned that the two children were bastards and ordered them thrown into the river. Their mother Ilia, who was a priestess of Mars, committed adultery and pretended that she had become pregnant from Mars. When they cast them into the river, some shepherds found them and raised them. Because these people had been raising wolverines for five years ...lacuna... they were called thus ...lacuna... When they assumed the government, they quarreled. His brother Romulus who reigned over them vanquished Remus. The city found no tranquility from earthquakes until it appeared to Romulus in a vision that the tremors would not stop until he made his brother sit on the throne with him. Romulus made a golden figure in the likeness of his brother and placed it next to him on the throne. He spoke as dual saying, "We order, we act and we wish, etc." This practice has remained among the Roman kings until this day.

In this period flourished Cinethon the Lacedaemonian who wrote a general history. In this period too, flourished Eumelus, the poet who composed the *Bugonia* and *Europhia*. In this same period Joel, Jonah, Micah, Isaiah and Hosea were prophesying.

In the same period, the Island of Aradus, which is Ruad (Arwad), became inhabited. It remained 1460 years until the Tayoye (Arabs, Muslims) destroyed it.²³⁰

In this period, the cities of Salinus, Scale, Pont, and Trapezus were founded in Sicily. In Bithynia Cyzicus was founded. In Italy, Callicum and Lyconia were founded. In Lacedaemonia, the first ephors were established.²³¹

The Latin kings reigned 360 years. Up to this time the governors were known as the Latins' kings. They were fifteen in number.

In the seventh year of Ahaz king of Judah, Romulus became king and built the famous and great Rome. All of those who reigned after him and under his name dwelt in it. Until today, the Romans are called Franks.

In the third year of the destruction of Ilion (Troy), which took place in the time of Labdon, Israel's judge, the kings began to live in the province of Italy. First of them was Enias from the city of Ilion. When he came to live in it, it was attacked and destroyed by the Achians, who invaded it with Agamemnon and Menelas. Formerly, the kings of Italy were called Latins. However, it was not until Romulus built the city of Rome with its towering buildings in the time of Ahaz king of Judah that the entire people came to be called Romans. This Italian city spread and expanded in the time of Romulus, and the kings who followed him. Twenty-four grand churches and two magnificent cathedrals were built near the king's palace where the king sat and all people assembled in his presence. Three hundred twenty-four grand and spacious market places were built in it; two palaces; 80 statues of gold and 64 of ivory; 46,603 grand houses and 797 mansions for leaders; 1352 water canals; 274 bakers and cooks preparing food for the inhabitants of the city, not to mention those buying and selling; 31 imperial palaces; five cemeteries; 31 marble lighthouses; 3800 bronze statues of idols; 270 bronze royal statues; 29 figures of Abraham, Isaac, Jacob, Sarah, Hagar and the rest of the Hebrew kings which Vespasian pillaged from Jerusalem; the gates of Jerusalem with 6 pillars; 14 Roman theaters; 3 stadiums; 2 gardens; 11 Olympic stadiums; 22 bronze horses; 12 offices for public taxes and 2 others; 4 *ablikon* and 14 *tikhon ikafaturin*; 2 individual mangers for animals; 45 public oil presses; 54 prison cells; 673 sentries to guard the city and 770 commissioners to administer all of them. Outside the city, its circumference was forty miles, and inside it from east to west was twelve miles, and from north to south twelve miles.

In the 60th Olympiad, the population of Rome was 120,000; in the 100th Olympiad, 165,000; in the 121 Olympiad, 270,000; in the 188th Olympiad, 460,000; in the time of Claudius and Agrippa, 6,944,000.

²³⁰ See *The Chronicle of Theophanes Confessor*, translated by Cyril Mango and Roger Scott (Oxford Clarendon Press, 1997), 479. The account of the Arab chroniclers on this subject is obscure. Evidently, they confused Arwad with Cyzicus. See Philip Hitti, *History of the Arabs*, Tenth ed. Macmillan, St. Martin's Press, 1970), 202. On the destruction of Arwad by the Arabs, Hitti cites Theophanes as his authority.

²³¹ Ephors are the five overseers of the state of Sparta.

BOOK FOUR

In the time of Augustus and Archelaus, son of Herod, severe famine took place in Rome. It was so severe that a measure of wheat was sold for 27 dinars. In the time of Titus, plague spread and thousands fell victims to it.

After (Romulus) built the wall of Rome, he held a great celebration and invited to it Martis (Mars) the magician, who formerly was called Prinus, i.e. Ares. Thus, the people of Rome celebrated this festival annually. He also set up a grand *pallium* (festival) in Mandros and set rules for marriage and distributed largess to the people and a great banquet for the notables. Since then, it became a tradition with the Romans to celebrate the festival of Mandros. Whenever they attempted to kill him, he distracted them by holding festivities and banquets for them.

Romulus also built a circus (amphitheater). When he tried to create sedition among the people who intended to kill him, because he had killed his brother in honor of the sun and the four elements, he attacked Rome with chariots drawn by four horses. It was the first time that such a thing had taken place. He gave the four elements new names. He called earth Prasinus because it looked like the herb. He called water Venetus because it looked like seawater. He called fire Rufas (red) because it is luminous, and he called air Alba (white), because it tends toward whiteness. The term Prasinus means in Greek permanent because the earth is permanent and yields herbage. Venetus is called so after a Roman region, Venita, the seat of their chief leader. It has abundant indigo that comes from there. He arranged them in the following manner. Rufas (red) is fire as compared to water. The inhabitants of Rome divided themselves into groups each one living in the section of their choice. Since then, they lost concord among themselves.

Eunomus, king of the Persians, celebrated the festival of horse racing in honor of the sun. He and his challengers cast a lot before preparing for war. Instead of Prasinus (herbage), he wore a uniform with an herbage color. The victor usually killed the vanquished. The throng and those who lived along the coast prayed for the victory of the one who dressed in an attire of indigo color. They did this believing that crops would become scarce if he was vanquished. However, both city and country dwellers living in the middle of the country, prayed for the victory of the one who wore an attire the color of herbs. They believed that their crops would dwindle if he was vanquished.

In the winter, the Romans rebelled once more against Romulus with the intention of killing him. They believed that he was the one who founded those called *brumalia*. Romulus' instruction was that each king should invite his counselors to the winter banquet at the time when lightning calmed down. Attending the banquet were those whose names were included in the invitation from alpha to omega. He commanded his counselors to imitate him by asking the entertainers one by one to visit the lord of all. The musicians and those who played musical instruments visited in the evening the homes of the guests to the banquet and played music for them to inform them that they were invited to the banquet on the next day. To this custom of *brumalia*, the people of Rome adhered until our day.

Romulus suffered greatly from his enemies who spoke ill against him. They said that he was unworthy to be a king because he was raised by strangers. For this reason, Romulus called them "*brumlus*", that is, those who eat from the tables of others.

On Micah the Prophet

I think that the Micah who prophesied in this period is not same as the one who lived in the time of King Ahab. He was in fact thrown off the cliff to death by Jotham, son of Ahab. This Micah, however, is Micah of Moresheth to whom the word of the Lord came in the reign of Jotham, Ahaz and Hezekiah, kings of Judah.²³² Hezekiah rebuilt the fallen wall of Jerusalem and moved the fountain of Shiloh to the interior part of the wall.²³³

In this period flourished Sybil of Erythra who came from Ur.

The Milesians were the ninth (power) to have dominion over the sea for 18 years. They built the city of Naucrates in Egypt.

²³² Micah 1:1.

²³³ 2 Chronicle 32:5 and 30.

Midas began to rule the Phrygians. He was not the Midas of Ilion (Troy).

In Sicily, the city of Naxos was founded.

Sabacon the Cushite (Ethiopian) took Buccharis captive and had him thrown alive into the fire.

Romulus the First, made a hundred men and elders of noble origin from Demos his counselors. In addition, he made six of their noblemen patricians ...lacuna of few lines...

In Sicily Syracuse was built ...lacuna... The Lacedaemonians waged war against the Messilenians. The cities of Megara and Morathonia were founded in Sicily.

Sennacherib built the city of Tarsus in Cilicia. Also, the city of Chersonesos was built in Sicily.

In the time of Hezekiah, the angel Rafael announced to the righteous Tobias, of the children of Israel and who were living in Nineveh, that his eyes were healed by the gall bladder of the whale that was given to him by the angel.²³⁴

Hezekiah showed the envoys of the king of Babylon all that was in his storehouse. This angered the Lord who said to him, "All that there is in your place and all that your fathers have stored up, and some of your descendants, (as well as) your own flesh will be taken away." Hezekiah replied, "The word of the Lord is good. Will there not be peace and security in my lifetime?"²³⁵

Hezekiah made a pool and a tunnel by which he brought water to Jerusalem.²³⁶

The Carians were the tenth (people) who had dominion over the sea for 69 years.²³⁷

In this period, war broke out between the Lacedaemonians and the Argienians.

Midas, king of the Phrygians and son of Lydios, minted a golden dinar.

Numa, king of the Romans, added the months of January and February to the year. Previously, the Romans knew only ten months.

King Manasseh abandoned the worship of God and worshipped idols. He angered God more than all the kings of Judah and Israel did. He made an image with four faces and placed it in the Temple of the Lord. He made Judah sin.²³⁸

The cities of Croton and Parion of Sybaris were built.

Numa Pompilius built the Capitol.

Also the city of Nicomedia, formerly known as Astacus, was built.

Deyoces the Mede built Ecbatana.

The Parthians founded Tarente and the Corinthians, Corcyre.

King Midas of the Phrygians sent ... lacuna of several lines... For this reason, it was called Shiloah, meaning messenger.

In addition, in the time of Hezekiah when the people were captive by the Palestinians, cisterns and ditches were dug up, and little water flowed out of the spot by the prayer of the Prophet Isaiah. The enemies asked them from where they drank water. When they knew that it was from Shiloah, they went to the place and fenced it, but a miracle took place at the spot. The waters of Shiloah usually flowed when the Jews were present at the spot and stopped when the Palestinians arrived. The flowing of the water took place by the prayers of the Prophet Isaiah and it is still flowing until this day. What happened through Isaiah was in fact done by God's revelation; therefore, Isaiah was buried next to Shiloah with great honor. His grave lies next to the tombs of the priests followed by the tombs of kings. These tombs had been marked by David, but were moved by Solomon to the east of the tombs of the kings of Gabaon. Their inscriptions are so obscure that the people could not understand them.

The kings possessed gold and incense that came from Sheba. However, revelation exposed the secret of David and Solomon, and he (Solomon) profaned the bones of his ancestors; therefore, his posterity was destined to be in bondage.

²³⁴ Tobit 6:2-9 and 11:1-14, and *The Chronography of George Synkellos*, 298.

²³⁵ 2 Kings 20:12-19.

²³⁶ 2 Kings 22:20.

²³⁷ The Carians are the ancient inhabitants of Caria in southwest Anatolia.

²³⁸ 2 Kings 21:1-14.

BOOK FOUR

When Manasseh was taken captive to Nineveh, and was heavily chained and thrown into a brass tower, he became mightily distressed. Turning to the God of his fathers, he wept bitterly for the sins he had committed. He beseeched God with all his heart. God heard him and he was rescued with a mighty hand. He returned to Jerusalem and reestablished his kingship. Since then, (he worshipped God) completely to the end of his life. He cast the four-faced image out of the Temple, renounced all images and sanctified the Temple. He rebuilt the southern wall of Jerusalem and consolidated Judah.²³⁹

In this period began the training of children in Lacedaemonia. In this same period the musicians Arkhilochus, Simonides and Arestoxenus flourished, as did Zaleucus the lawmaker and Lessches of Lesbos who penned the history of Ilion (Troy) called the *Little Iliad*...lacuna of three lines...

Epiphanius says that Zephaniah was from the tribe of Shimun (Simon) from the village of Kabratha. He prophesied about the city (Jerusalem), and about the end of nations and the disgrace of the impious. Upon his death, he was buried in the field of his fathers.

The Scythians captured Palestine. In this period flourished the musicians Terpanderthales of Milet, son of Examius the first naturalist. He lived too long up to the 56th Olympiad.

In this same period flourished Dracon.

Epiphanius says that Jeremiah was from Anathoth.²⁴⁰ The people stoned him in Taphnis of Egypt. He died and was held in the same position of Pharaoh because the Egyptians honored him greatly for the help they received at his hand. By his prayer, they were saved from serpents and water creatures called *naphot* by the Egyptians. The Greeks called them *crocodiles*. The Syrians, however, called them *hardone* (lizards). To this day, the faithful pray in that place and take some of its earth for healing from serpents' bites and to drive away the lizards (crocodiles) back into the water. We, however, heard from the youth of Alexander and Ptolemy that when Alexander the Macedonian came to the place (where Jeremiah was stoned to death) and learned of these mysteries, he moved his remains to Alexandria. Thus, that race of serpents and water creatures disappeared. Also, were driven away the creatures called *goulou* the combatant animals from Argos which the people of Peloponnese call *argoulou* and the Argienians call *samlia*.

Jeremiah, however, gave a sign to the nobles of Egypt that the son of a virgin will shake up their idols and destroy them. This is why until this day they honored a living virgin and placed a child in a manger and worshipped him. When King Ptolemy asked them the reason, they said, "It was a tradition which the Prophet Jeremiah handed to their forefathers. We are waiting for this mystery to be realized."

Before the Temple was besieged, the Prophet Jeremiah got hold of the Ark of Covenant and all therein and hid it under a rock. He said to those present, "The Lord ascended to heaven from Sinai and will come again in glory, and that this is a sign to you from all the people who worship the wood." He also said, "No one can bring out this Ark except Moses, and no priest or prophet can open the tablets inside. This Ark will be placed first on Mount Sinai on the Day of Resurrection and all nations shall gather unto it." Jeremiah sealed the rock by the finger of God and that form became like a sheet of iron. A cloud covered it and the rock, and no one could discover the hiding place. This is because it was in the wilderness where Moses and Aaron were buried. At night, a cloud like the first one rose up in order that the glory of God might not cease from his law. God has bestowed this grace on the Prophet Jeremiah in order to compliment this mystery and thus become a partner of Moses.²⁴¹

In this period flourished the great Athenian poet Murtaios.

²³⁹ 2 Chronicles 33:1-25.

²⁴⁰ Jeremiah son of Hilikia, one of the priests of Anathoth in the territory of Benjamin. See Jeremiah 1:1.

²⁴¹ George Synkellos tells a different story. He says that he discovered in a certain copy of Scripture that the Prophet Jeremiah gave an order to the priests to take up the ark of God and the tabernacle and follow him. He ascended the mountain where Moses had also ascended and seen the Promised Land. Upon finding a cave, he brought into it the tabernacle, the ark, the altar, the table, the lampstand, and sealed up the entrance. When some of the priests with him returned to mark the spot, it was hidden from them. Jeremiah castigated them and said that the place would be unknown until the Lord should gather in his people and mercy should come to Israel. See *The Chronography of George Synkellos*, 316. This story is found in 2 Maccabees 2:1-8.

In the year 18 of the reign of King Josiah, flourished Huldah the woman prophetess of the Hebrews.²⁴²

Battus founded the city of Cyrene.

In this same period the cities of Sinope, Lipara and Prusias were founded. Also, the city of Epidamne was founded and was named Dyrrachium.

In this period the word of God came to the Prophet Jeremiah saying, "What do you see Jeremiah?" "I see a branch of an almond tree." The Lord said, "You have seen well, for I am watching to see that my word is fulfilled." He said to me again, "What do you see?" "I see a boiling pot facing northward," I answered. The Lord said to me, "From the north disaster will be poured out on all who live in the land. I am about to summon all the peoples of the northern kingdom declares the Lord." "Their kings will come and set up their thrones in the entrance of the gates of Jerusalem; they will come against all her surrounding walls and against all the towns of Judah. I will pronounce my judgments on my people."²⁴³

Priander, son of Kypselos, exercised tyranny over Corinth. He marched with his army against the land of the Assyrians. He besieged Nineveh and wrested it from the king of Babylon.

In this time, it was said that Dracon legislated laws.

In this period, the sons of Jonadab became known as ascetic Nazirites. Their father commanded them not to drink wine or dwell in houses. For this reason, they dwelt in the wilderness in tents. They never drank wine in conformity with their father's command.²⁴⁴

In this period Uriah son of Shemiah, Jeremiah and Ezekiel were prophesying.²⁴⁵

Josiah fathered Jehoahaz, Jehoiakim and Jeconiah. Jeconiah fathered the Prophet Daniel. Jehoiakim fathered Hanania, Azariah and Mishael.

Tarquinus king of the Romans established the capitol (of ancient Rome).

At Sidon reigned Amilcothos, and at Tyre, Balazoros. Pharaoh Necho,²⁴⁶ the lame, marched against them and killed them. In turn, Nebuchadnezzar on the Euphrates killed Pharaoh Necho.

In this time flourished the poet Stesichorus. According to some also flourished Laqamanon one of the four sages including Phrynon the Athenian who won victory in the Olympiad.

Jeremiah and Baruch were prophesying in Judah. In addition, Daniel, Hanania and Azariah prophesied in Babylon.

In this period, the cities of Camorina, Perinthe and Morseille were founded.

In this time, Epimenides destroyed Athens. Sapho and the poet Aleces flourished in this time.

Chapter Seventeen: After Shalmaneser marched against Israel and took it captive, the kingdom of Israel came to an end. The Hebrews had now only one king, Hezekiah, who reigned over Judah in Jerusalem after Ahaz for 29 years. He lived 54 years.²⁴⁷ The Assyrians occupied Samaria and the entire land of Israel.

In the year 8 of Hezekiah, Shalmaneser the Assyrian dispatched envoys to guard the land of Judah. They were called Samaritans, or guardians. However, God sent lions which killed some of them. Shalmaneser sent them a priest who was among the exiled named Ezra who taught them the Law of Moses. This is because Shalmaneser had instructed them to observe the law of the God of the land. This priest gave the Pentateuch to the Syrians (Samaritans) and had it copied in their language. For this reason, the Samaritans accept only the Pentateuch.

In the sixth year of Hezekiah, Sennacherib became king of the Assyrians.²⁴⁸ He marched against Jerusalem but was defeated by the prayer of Hezekiah. Fifteen years were added to the life of Hezekiah.²⁴⁹

²⁴² 2 Kings 22:14 and 2 Chronicles 34:22.

²⁴³ Jeremiah 1:11-16.

²⁴⁴ Jeremiah 35:3-19.

²⁴⁵ Jeremiah 26:20.

²⁴⁶ 2 Chronicles 35:20, 22 and 36:4.

²⁴⁷ 2 Chronicles 29:1.

²⁴⁸ 2 Chronicles 32:1-8.

²⁴⁹ 2 Kings 20:1-11.

BOOK FOUR

After reigning for nine years, Sennacherib was killed by his sons and was succeeded by Eserhaddon in the fifteenth year of Hezekiah.²⁵⁰ Eserhaddon reigned three years.

In Egypt Sabacon ruled over the Indians (Cushite) twelve years.²⁵¹

Perdiccas ruled the Macedonians 11 years. In the year 18 of Hezekiah, Baladan reigned over the Assyrians. He sent oblations to Jerusalem when he learned that the sun moved backward.²⁵² The Lord was proclaimed God in Babylon and an image was erected for him reflecting the sun. In the years 20 of Hezekiah, Qorqos reigned over the Medes 13 years. In the year 29 of Hezekiah, Taracus the Indian (Ethiopian), ruled Egypt 20 years.²⁵³

Chapter Eighteen: King Manasseh reigned 55 years and lived 67 years. In the year 13 of his reign, he killed the Prophet Isaiah and shed much innocent blood for which God abandoned him.²⁵⁴ He fell into the hands of the Assyrians who took him captive and cast him into prison. While in prison, he repented and prayed to God his well-known prayer and God restored him. He was delivered and returned to his country in the year 37 of his reign.²⁵⁵

In the fourth year of Manasseh, Deioces ruled the Medes 54 years. In the year 21 of Manasseh, Merres ruled Egypt 12 years in the 26th dynasty. In the year 29 of Manasseh, Argaeus reigned over the Macedonians...lacuna... years. In the year 33 of Manasseh, Stephinates ruled Egypt 17 years. In the year 36 of Manasseh, Sennacherib the young ruled the Assyrians 31 years. In the year 40 of Manasseh, Tullus ruled the Romans 33 years. He was the same Hostilius who was first to use the purple and carry a royal scepter. In the year 46 of Manasseh, Necho ruled Egypt 18 years and in the year 46 of Manasseh, Psammeticus ruled Egypt 46 years.

In this period, Byzos founded the city of Byzantium. 970 years later, Constantine renovated and enlarged the city and called it Constantinople.

Chapter Nineteen: Amon became king of Judah for 12 years. According to Hebrew history he ruled only two years.²⁵⁶ Annianus confirm this.

According to the Septuagint, Aphraotinos ruled the Medes 24 years. In the second year of Amon, Nabupelassar the Magian ruled the Assyrians 13 years. Philip the Macedonian reigned 38 years. In the third year of Amon, Josiah was born. Amon worshiped false gods of nations and offered sacrifices to idols. His soldiers struck him with a lance and died being 28 years old.²⁵⁷ After Amon was murdered, he was succeeded by his son Josiah who reigned 31 years.²⁵⁸ He lived 39 years and had four sons: Yohanna, Jehoiakim, Jehoahaz and Zedekiah.

In this period prophesied Zephaniah, son of Cushi, from the tribe of Simeon.²⁵⁹ In the tenth year of Josiah, Marcus Inacus ruled the Romans 24 years. In the year 13 of Josiah, Jeremiah began to prophesy.²⁶⁰ In the year 14 of Josiah, Cyaxare ruled the Medes 32 years. He marched against the Assyrians and occupied Nineveh. In the year 31 of Josiah, Necho who is Nechepsus, ruled Egypt six years.

²⁵⁰ 2 Kings 19:37.

²⁵¹ The reason Michael Rabo calls Sabacon an Indian while, in fact, he is Cushite (Ethiopian), is that ancient writers and the Holy Bible made no difference between Ethiopia and India. For a thorough discussion of this subject, see Ignatius Yacoub III, *History of the Syrian Church of India*, translated by Matti Moosa (Gorgias Press, 2009), Chapter One, 1-3.

²⁵² 2 Kings 20:12.

²⁵³ For the confusion of India with Ethiopia, see previous footnote.

²⁵⁴ 2 Kings 21:1 and 16.

²⁵⁵ 2 Chronicles 33:1-20. The Bible does not mention that Manasseh killed Isaiah.

²⁵⁶ See 2 Chronicles 33:21-24.

²⁵⁷ 2 Chronicles 33:24.

²⁵⁸ 2 Kings 21:19-26 and 2 Chronicles 34:1.

²⁵⁹ Zephaniah 1:1.

²⁶⁰ Jeremiah 1:2-3.

Josiah feared God with all his heart. He devoted much care to the Temple of God. In the eighteenth year of his reign, he instructed Hilkiah the high priest to pay the workers' wages from the silver in the treasury of the house of God. As they dug up the foundation, they found the Book of the Law, and Josiah read it. Upon learning what God had commanded and what the kings of Judah and Israel had done, he burned with zeal, tore his robe and vowed to adhere to everything written in the law of God. He removed the images of his father Amon and purified the Temple. He pulled down the pillars and smashed the altars.²⁶¹ Thus, the words of the man of God who came from Judah to warn Jeroboam were fulfilled.²⁶² He killed the priests of Baal and burned their bones.

In the eleventh year of Josiah, Necho ruled Egypt. He camped at Mabug (Manbij) on the Euphrates to fight the king of Assyria. When Josiah marched against him Necho the lame killed him. When he returned from war against the Assyrians, Josiah's servants carried his body and buried him in Jerusalem.²⁶³ His son Johoahaz became king after him. Three years later, Necho the lame returned and took Johoahaz captive. The people set up his brother Jehoiakim a king. Necho imposed on Jehoiakim the payment of hundred gold talents annually.²⁶⁴ Jehoiakim reigned 12 years.

Chapter Twenty: In the third year of Jehoiakim, surnamed Eliakim, Tarquinius Superbus became king of the Romans for 38 years. In this same year, the Chaldean Nebuchadnezzar, son of Nebupelassar, ruled the Assyrians 44 years. He marched against Jerusalem and ravaged it. He looted the vessels of the Temple and imposed a tribute on Jehoiakim.²⁶⁵ Daniel and his companions were among the captives who were taken to Babylon. This was the first exile to Babylon.

Pharaoh the lame (Necho) had already destroyed Mabug (Manbij) but it was rebuilt under the name of Hierapolis. He returned once more to attack Mabug but was killed by Nebuchadnezzar on the Euphrates River in the fifth year of Jehoiakim.

Psammuthes ruled Egypt 17 years.

In the eighth year of Jehoiakim, Nebuchadnezzar marched for the second time against Jerusalem, imposed tribute on Jehoiakim, and returned (to his own country).

In the eighth year of Nebuchadnezzar, Jehoiakim passed away and was succeeded by his son Jehoiakim for three months. He is Jechonias surnamed Joakin. His heart was not straight with the Lord. Nebuchadnezzar marched against him and took him, his mother, and nobles captive to Babylon. He remained captive 37 years.²⁶⁶

You should know that Nebuchadnezzar's march against Jerusalem in the third year of Jehoiakim was instigated by his father Nebupelassar. Before he returned, his father died and he succeeded him. This is known in the history of nations stating that, "In the eighth year of Nebuchadnezzar, he marched against Jehoiakim, who ruled three months after his father was king for 12 years. He took him, his mother and his great men as captives to Babylon. He set up in his place his uncle Zedekiah (formerly Mattaniah) who ruled eleven years." This history also states that, "On the 29th day of the fifth month of the year 19 of Nebuchadnezzar, Nebuzaradan marched against Jerusalem. He burned down the Temple and took Zedekiah captive."²⁶⁷

In the fourth year of Zedekiah, Astyages ruled the Medes 38 years. In the eleventh year of Zedekiah, Vaphres ruled the Egyptians 35 years. Zedekiah was taken captive, the Temple destroyed and most of the Jews, except for the few, were taken captive. The kingdom of Judah, which once flourished, became extinct 155 years after the termination of the kingdom of Israel.

²⁶¹ 2 Chronicles entire Chapter 34.

²⁶² 1 Kings 13:1-3.

²⁶³ The Bible says that Necho went up to the Euphrates River to help the King of Assyria. See 2 Kings 23 29-30.

²⁶⁴ 2 Kings 23:31-35 and 2 Chronicles 36:1-4.

²⁶⁵ 2 Kings 24:1-2 and 2 Chronicles 36:5-8.

²⁶⁶ 2 Kings Chapters 24 and 25.

²⁶⁷ 2 Kings Chapters 24 and 25 and 2 Chronicles 36:1-21.

BOOK FOUR

When Jeremiah learned that the Temple was burned down, he hid the Tabernacle and the Ark in the cave so that no one knew where they were. The Temple stood for 441 years since its construction by Solomon until the coming of Nebuchadnezzar.

Here begins the seventy years of exile until the second year of Darius, son of Hystaspes. Thus, the total years of the governance of the twenty-three kings to this point is 525 years, and from Adam to this date the total of years is 4806. It was followed by Nebuchadnezzar's warfare in which he persecuted Jerusalem for twenty years, i.e. from the fourth year of Jehoiakim, which is the first year of Nebuchadnezzar until the eleventh year of Zedekiah. The destruction of Jerusalem and the burning of the Temple took place in the fifth month. The kingdom became extinct and the people were taken captive to Babylon. They remained in captivity seventy years.²⁶⁸

The total years from the destruction of Ilion (Troy) until the eleventh year of Ahaz in which was set the First Olympiad in Greece, is 438 years according to the Greek calendar, and from the eleventh year of Ahaz to the destruction of Jerusalem is 216 years.

Chapter Twenty-One: After the destruction of Jerusalem, Nebuchadnezzar waged war against Tyre. He ordered his army to throw stones in the sea to block it up to the limits of the city. When the inhabitants of Tyre saw this, they cast everything into the sea and fled on ships. Nebuchadnezzar's army surrounded Hiram (king of Tyre) and killed him. He lived fifty years during the entire period of the kings of Judah. Egypt was given to the army of Nebuchadnezzar for what they did in Tyre.

After destroying Jerusalem, Nebuchadnezzar lived twenty-four years. The period of exile begins with the year 22 of his reign.²⁶⁹

In the year 25 of the general captivity, Nebuchadnezzar passed away and Murdoch ruled for three years; others say he ruled one year. He was followed by Belshazzar for two years; other say five years. In the first year of Belshazzar, Daniel saw a vision of the four beasts that signified the four kingdoms.²⁷⁰

After Darius killed Belshazzar, the kingdom of the Chaldeans ended. In the time of Darius the Mede, Daniel was cast into the lions' den for the first time. Darius, however, made Daniel the head of his great men and for this reason he was envied. When he was rescued from the lions, those who envied him perished. However, when Cyrus killed Darius, the kingdoms of the Chaldeans, Medes and the Assyrians ceased and the kingdom of the Persians emerged alone in the entire land of the East until the coming of Alexander. Cyrus killed Darius and became the sole ruler. Those kingdoms were terminated by the killing of Darius, surnamed Nabonados. Korous, also called Cyrus, made Babylon his capital. He made Daniel a supervisor of the affairs of his kingdom. Daniel, showing great zeal, destroyed the images of Baal, the Babylonian god, who was the first Assyrian king and father of Ninos the founder of Nineveh. Daniel killed the Dragon, which made the Babylonians hate him. He was also envied by the leaders and was cast into the den that contained seven lions. This was the second time that Habakkuk was sent from Judea to bring food to Daniel. Daniel was saved from the lions and his enemies were annihilated.

In this year the Prophet Habakkuk passed away.

When Daniel, who was in the company of the children of Hananiah, witnessed the change which happened to the kingdoms and counted the years of the exile from the time of Jehoiakim, he deduced that the seventy years decreed for the people (of Israel) by the word of the Lord through Jeremiah had ended.²⁷¹ Daniel prayed for the return of the people to their homeland. On the 24th of the month, he saw in a solemn vision a man dressed in linen saying to him, "For twenty-one days I have resisted the king of the Persians on

²⁶⁸ Jeremiah 25:11-12 and 29:10. According to George Synkellos, there is no general agreement on the seventy years of captivity. He criticizes Eusebius for calculating the seventy years for the period from the eleventh year of Zedekiah up to the second year of Darius, the son of Hystaspes. See *The Chronography of George Synkellos*, 317, 329, 331-332 and 339.

²⁶⁹ Cf. *The Chronography of George Synkellos*, 332.

²⁷⁰ Daniel entire Chapter 7.

²⁷¹ Daniel 1:6-7.

account of the return of the people home.”²⁷² Cyrus repatriated them in the first year of his reign. The year 52 in the table of the Chaldean kings is considered the first year of Cyrus in which he killed their king Nabonados (Darius) and terminated the kingdoms of the Chaldeans, Assyrians, Medes and Jews. The kingdom of the Persians was the only power in the entire land of the East until the advent of Alexander the Macedonian. In this year the captives, numbering fifty thousand, returned from exile and began to build. Their return, however, did not include all the people in captivity because the seventy years mentioned by Jeremiah were not yet completed.

Cyrus was of hybrid origin. His father was Persian named Cambyses and his mother a Mede, the daughter of King Astyages...lacuna of three lines...

In the year 60 of the captivity, Queen Massagetes killed Cyrus, king of the Persians, and his son Cambyses became king for 28 years. He was called Nebuchadnezzar by the Hebrews.

In his time, appeared Judith who killed Olophernes (Holofernes, captain of the army of Nebuchadnezzar) from the people of Magog who are the Turks.²⁷³ The Book of Judith contains 1268 words.

In the sixth year of Cambyses and the 58th Olympiad, the wall of Tyre was completely destroyed.

After the death of Cambyses, two Magian brothers ruled for seven months. After them, ruled Darius the Mede, son of Hystaspes 36 years. In the second year of his reign, the seventy years since the temple was burned down were completed as testified by Haggai and Zechariah who said, “Lord, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years.”²⁷⁴ Some say that the seventy years were completed at the beginning of Cyrus’s reign. Their beginning was in year 13 of Josiah when Jeremiah began to prophesy. Others say that the seventy years were completed in the year 19 of Cyrus and they began in the year 3 of Jehoiakim. Eusebius and Andronicus, as we said earlier, maintain that in the second year of Darius and in the month of Iyyar (May), the foundation of the House (Temple) were laid down. It was 60 cubits high and 20 cubits wide. Thus, the entire period from Solomon to the sixth year of Darius in which the Temple was rebuilt is 515 years.

In the year 19 of Darius, the fifth millennium was completed in the time of the 69th Olympiad.

On the Prophet Ezekiel

Ezekiel began to prophesy in the fourth year of Hezekiah. The word of the Lord came to Ezekiel the priest, son of Buzi, in the land of the Chaldeans by the Kobar (Khabur) River. He said, “There the hand of the Lord was upon me. I looked and I saw a strong windstorm coming out of the north—an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing gold, and in the fire was what looked like four living creatures. In appearance their form was that of a man, but each of them had four faces and four wings, and their wings touched one another. Each one went straight ahead; they did not turn as they moved. Their faces looked like this: Each of the four had the face of a man, and on the right side each had the face of a lion, and on the left a face of an ox; each had also a face of an eagle.”²⁷⁵

Epiphanius says that Ezekiel was a priest from the land of Sarira. He died in the land of the Chaldeans. He prophesied to a large extent about the men of Judah. He was killed by the one who was the chief of the people of Israel. The reason was that Ezekiel scolded him for worshiping idols. They buried him in the field of Maour in the grave of Shem and Arphaxad, the fathers of Abraham. The grave is but a double cavern, and called that because it is curved and hidden underground. Abraham had made Sarah’s grave in Hebron in a similar manner. The upper story was above ground supported by a rock. This prophet gave the people the River Khabur as a sign. If the waters of the river receded, it was a sign of their dispersion throughout the earth, and if its waters over flowed, it was a sign of the salvation of the people of Israel and their return to Jerusalem.

²⁷² Daniel 10:12-13. Verse 13 says that the prince of the Persian kingdom resisted me twenty-one days.

²⁷³ Judith 13:4-10.

²⁷⁴ Zechariah 1:12.

²⁷⁵ Ezekiel 1:1-10.

This righteous man (Ezekiel) lived there and was visited by many people. Sometimes, a crowd thronged around him. The Chaldeans thought that they intended to revolt and kill them. The righteous (Ezekiel) ordered the waters of the River (Khabur) to rise in order to allow the Jews to escape to the other bank. All the people crossed to safety and the enemies who chased after them drowned.

By his prayers, this prophet was able to provide plenty of food to people who perished from hunger, and supplicated God to bring them back to life. When the people were scattered by their enemies, he approached the notables, and told the people, "It is because of our divisiveness that we lost hope." He convinced them by the incident of the dead bones that hope would be restored to Israel.²⁷⁶ He explained what would happen to Jerusalem while he was in the land of exile. However, he had the courage to come to Jerusalem and rebuke those who do not believe. Like Moses, he saw the likeness of the Temple. At Babylon, he condemned the two tribes of Dan and Gad for their impiety and commanded the serpents to kill their children. These two tribes were the first to antagonize him. The notables of these tribes appeared before him, and one of them killed him.

Epiphanius on the Prophet Daniel

Daniel was from the tribe of Judah and one of the notables of the kingdom. As a child, he was taken into captivity from Judea to the land of the Chaldeans. He lived in upper Assyria. He was so chaste that it was thought that he was a eunuch. He became sorely grieved because of Jerusalem. He abstained from delectable food. He was of a pleasant physical appearance. God bestowed on him his grace. He prayed much for Nebuchadnezzar by the request of his son Belshazzar lest he perish when he became like an animal. But he became like an animal whose head and front were like an ox and his legs and back like a lion. God revealed to the righteous prophet the mystery of Nebuchadnezzar that he would become like a beast because of his cruel heart and indulgence in the lusts of the body. Nebuchadnezzar became like an ox under the yoke of Satan. Indeed, these things happen to those who sink deep in error. He became as animals that loot, grab, low and kill. God revealed to the saint (Daniel) that Nebuchadnezzar would eat grass like an ox and it would be his usual meal. For this reason, Nebuchadnezzar sobbed, cried, and beseeched God day and night to make him like a dog in relations to people. He beseeched God forty times a day. He became like Behemoth and forgot that he was a human being. He even became mute. However, when he gained consciousness, he cried bitterly until his eyes became red like a piece of meat. Many people went out from the city to look at him. However, Daniel did not like to see him in this miserable condition, but prayed for him saying, 'He will become once more a normal human being,' but the people did not believe him. Daniel considered the seven years, which he called seven times or seven months, in order that the symbols of the seven times may be changed into seven months and everything would be complete as ordained. When Nebuchadnezzar returned to his former human state, he entreated God six years and five months to blot out his sin for six years and five months. Moreover, when God forgave him his sin, he restored his kingdom to him. During his repentance, he never ate bread or meat and never drank wine in keeping with Daniel's advice. Daniel made him understand that through grass, herbs and water, God had compassion on men. For this reason, Nebuchadnezzar ordered Belteshazzar (Daniel) to be his heir like one of his sons. However, the righteous Daniel, said, "God forbid that I forsake the heritage of my forefathers and become a partner of the heritage of the uncircumcised."²⁷⁷

Daniel accomplished other miracles in the time of other kings not written down. He died there (in the land of the Chaldeans) and was buried with honor in the royal mausoleum. He offered a sign of the end of Babylon. He said, "The end of Babylon will come when smoke appears in the northern part of the mountain above the city. And when it burns like fire, it will be the end of the whole world." He went on to say that, "If the waters flowed from the south, the people (of Israel) will return home. And if blood flowed, satanic manslaughter will cover the whole earth." This is what the righteous Daniel said. Then, he slept (died) in peace.

²⁷⁶ Ezekiel 37:1-10.

²⁷⁷ This statement is not in the Book of Daniel.

Epiphanius on the Prophet Habakkuk

Epiphanius says that Habakkuk was from the tribe of Simeon and the village of Beth Suchra. He witnessed from time of old the occupation of Jerusalem before the exile and became sorely grieved. When Nebuchadnezzar came to Jerusalem, Habakkuk fled to Beth Fakhar in the land of Ishmael. When the Chaldeans returned, those who were not taken into captivity tarried in Jerusalem, and Nebuchadnezzar sent them down to Egypt.

Habakkuk dwelt in his homeland and gave help to the harvesters of his village. When he sat down to have a meal, he prophesied about his people saying, "I am going to a faraway land and will return soon. If I tarry, take food to the harvesters." At Babylon he took food to Daniel. When he got back, he saw the harvesters eating, but did not tell anyone what had happened. He was certain that the people would return from Babylon soon. Two years before they returned, however, he died and was buried alone in his field. He gave a sign to Judah that they would see fire coming out of the Temple and thus, as it was said, witness its destruction. As to the end of the Temple, he said that it would be effected by people coming from the west. The curtain of the Temple would be torn up gradually, the two pillars would be removed immediately, and no one would know their place because angels would carry them to the wilderness where the Tabernacle was first set up. But, the Lord shall reveal on the Last Day their place, when their light shall shine on those who are persecuted with cruelty by the evil Serpent (Devil) as it was in the beginning.

In this time, Hananya the false prophet seduced the people of Judah saying, "The city will not be destroyed and no one shall be taken into captivity."²⁷⁸

At this time too, Solon instituted new laws and discarded the laws of Dracon except those pertaining to homicide.

In this time flourished the combatant Tragos (he goat), to whom are attributed the Tragonians. In this same period, the sun was eclipsed,²⁷⁹ as predicted by the sage Thales of Meletius.

After King Zedekiah and the people of Judea were taken into captivity, the Chaldeans appointed Gedeliah son of Shemeiah, son of Ahikam, a governor over the remnant of the people of Judah.²⁸⁰ However, Ishmael, son of Nethaniah, killed him and took the remnant of the people, old and young, and fled to Egypt. Among them was Jeremiah.²⁸¹ This is affirmed by Clement of Alexandria who said, "The captivity of the wretched people was completely carried out during the 40th Olympiad." At that time, Vaphres ruled Egypt and Philip ruled Athens. It was then that the remnant of Judah found refuge with Vaphres, king of Egypt.

At this time were known seven sages among the Greeks. Here are their names and their maxims: Solon the Athenians "nothing in excess"; Bias of Preened, "the majority of men are evil." ...lacuna... and Cleobulus; "moderation is best."

Nebuchadnezzar founded the city of Babylon. He set up in it the Hanging Gardens, which became one of the Seven Wonders of the World. In the year 13 of the captivity, which is the year 34 of Nebuchadnezzar, this king made an image of gold sixty cubits (ninety feet) high.²⁸² Because of it, however, the children of Hananya (Daniel and his companions) became celebrated. Nebuchadnezzar became an animal according to Daniel's prophecy. He ate grass like the beasts of the wild.²⁸³

In this same period, false prophets appeared in Babylon such as Ahab, Zedekiah and Shemeiah.

The Book of Jeremiah consists of 4252 verses; the Book of Kings, 6043 verses, the Book of Chronicles, 3053 verses and the Book of Ezekiel, 4376 verses.

²⁷⁸ Jeremiah 28:1-17.

²⁷⁹ Jeremiah 40:11.

²⁸⁰ Jeremiah 40:11.

²⁸¹ Jeremiah 40:1-12 and entire Chapter 41.

²⁸² Daniel 3:1.

²⁸³ Daniel 4:31-34.

BOOK FOUR

In this period, the Athenians first organized athletic games in the nude. Pisistrus became the tyrant of the Athenian and passed into Italy.

Upon Nebuchadnezzar's death, the Medes (more correctly the Chaldeans), were ruled by his son Evil-Merodach and then by the latter's brother, Belshazzar.²⁸⁴ In his time, Daniel interpreted the writing on the wall which presaged the cessation of the government of the Chaldeans and its transition to the Medes and the Persians.

In the second year of his reign, Belshazzar gave a banquet for his nobles. He drank wine profusely in the presence of a thousand persons with sacred vessels. The fingers of a human hand appeared and wrote his judgment. In that night Darius the Mede came and killed him.²⁸⁵

It is said that Evil-Merodach ruled 17 years beginning from the time his father became insane and fled to the wilderness, but not from the date of his death. According to the narration of the Chaldean kings, the period of his rule was only three years and five years of the rule of his brother. When Evil-Merodach assumed power, he issued ...lacuna...

In this time flourished Aesop the author of fables. Also, flourished Abaris who came from Scythia to Hellada (Greece), and Eugamon of Cyrene who wrote a book entitled *Telegonia*. In this same time, Aesop, writer of fables, was killed among four thousands. In the twelfth place, the Greeks had dominion over the Phoenician Sea for 34 years.

Korus, who is Cyrus the Persian, repatriated the captive Jews to their homeland. Fifty thousand returned home, built the altar and laid down the foundations of the Temple. However, the neighboring people prevented them and the work was not completed. However, in the time of Darius the altar alone was standing.

The entire period of the captivity of the Jews was seventy years. Some count it from the third year of Jehoiakim until the ninth year of Cyrus, king of Persia. Others compute the period of captivity from the fourth year of the prophecy of Jeremiah, which is the thirteenth year of Josiah, king of Judah, until the first year of Cyrus. However, the period of seventy years is not complete unless it is counted from the destruction of the Temple until the second year of Darius.²⁸⁶

In this period Stesicorus passed away. Also, in his period flourished Simonides, Xenophanes in Colophon and the sage Chilon, who was the chief Lacedaemonian in the kingdom of the Lydians. The Lydian Empire lasted 232 years and then came to an end. After this, Cyrus became sole ruler and occupied the city of Sardis.

Epiphanius on the Prophet Haggai

When he was a boy, Haggai returned from Babylon (to Jerusalem). He prophesied distinctly about the return of the people. He witnessed a part of the building of the Temple. Upon his death, he was buried next to the priests with honor.

Epiphanius on Zechariah

As a young man, Zechariah returned from the land of the Chaldeans where he prophesied on many things. He gave a sign to Jehozadak telling him that he would father a son who would serve as a priest in Jerusalem. He blessed Shealtiel that he would have a son and call him Zerubbabel. He indicated the triumph of Cyrus, as said earlier, and the service he would perform in Jerusalem. Most of his prophesies were about

²⁸⁴ See Eusebius via Polyhistor and Abydenes in *Eusebius' Chronicle*, translated by Robert Bedrosian, and the same translated by Roger Pearse and Josef Karst to be found on the Internet under the name of each of these translators, and Josephus, *Antiquities of the Jews*, Book x. chapter 11: 2 in *The Works of Flavius Josephus*, translated William Whiston, 280, and *Flavius Josephus Against Apion*, Book 1, section 20, via Berossos, in Whiston's translation, 792-793. In his time, Daniel interpreted the writing which appeared on the wall presaging the end of the Chaldeans' kingdom. Daniel, entire Chapter Five.

²⁸⁵ Daniel, entire Chapter 5.

²⁸⁶ For a thorough discussion of the seventy years of captivity and the methods of their calculation see *The Chronography of George Synkellus*, 313, 317-318, 321-332, 325-326, 329, and 340-342.

calling the people (to return to God), on the end of time, on Israel, and the Temple, the invalidation of the prophets, and on judgment. He died at an old venerable age and was buried next to Haggai.

Epiphanius on Malachi

Malachi was born in Supha after the return from exile. From childhood, he was adorned with good conduct. He was called Malachi; meaning angel, because the people loved him for his humility and piety. He was good looking. Whenever he prophesied, the angel of God appeared to him on that day, as it happened in the past when the people of Israel had no leader, as said in the Book of Judges.²⁸⁷

Malachi died while still a young man. He was buried in his field (village) next to his forefathers. After him, no celebrated prophet appeared among the Hebrews.

Cyrus ruled 31 years. At the beginning of his rule the captives returned and proceeded to build (the Temple) as mentioned in the prophecy of Isaiah...lacuna of three lines... the building was delayed because of the people who were surrounding them, until the sixth year of Darius son of Hystaspes, that is a period of 46 years as written by John.²⁸⁸ However, the return (of the people from Babylon) was accomplished by Zerubbabel and Jeshua son of Jozadaq.²⁸⁹

In the second year of Darius, Daniel was thrown into the den. In the third year of Cyrus, he fasted 21 days. In that year, Daniel passed away and was buried in the palace of Shushan (Susa). He was from the tribe of Judah. He was son of Hananya, son of Josiah, king of Judah.

Seventy years after the Captivity, Darius ruled 34 years. In the tenth year of Darius, the first consul was set up. In the year 17 of Darius, Alexander ruled the Macedonians for 43 years.

In this epoch flourished the philosophers Polycarp, Solon and Democritus and the historian Hellanicus. In addition, the musicians Heraclites, Skotinos and Anaxagoras, and the tragedian Aschyles and the poet Panyasis became eminent.²⁹⁰

Harmodius and Aristogiton killed the tyrant Hipparchus. When the prostitute Leana was pressured by them to reveal the secret of her people, she cut off her tongue.

In the fourteenth place, the Lacedaemonians had dominion over the sea for two years; in the fifteenth place, the inhabitants of Naxos had dominion over the sea for ten years, and in the sixteenth place, the Eretrians controlled it for 17 years.

From the burning down of the Temple until its rebuilding, 70 years had elapsed, and from the first year of Cyrus to the return from captivity embraces 46 years. If anyone wants to maintain, like the Hebrews, that the Temple was built in the year 46, he should count the period from the prophecy of Jeremiah. Others say the Temple was rebuilt in the third year of Jehoiakim. Still others count the period from the time the Temple was burned down. However, Africanus counts it from the beginning of the kingship of Zedekiah, Daniel from the time of Jeremiah, and Clement from the time of the burning of the Temple.

After the people (Hebrews) returned (from exile) and rebuilt Jerusalem, Yuhanon (John), who was in the time of Artaxerxes, king of Persia, appeared among the high priests in the period of the Maccabees. Since Judah was under Persian dominion, the duration of the service of the high priests in Judah was computed based on the periods in which the Persian kings ruled. Historians assert that the duration of Yuhanon extended to the time of King Artaxerxes. Yuhanon was succeeded by Jehoiada, surnamed Jaddus, who was in charge of the people for 40 years. In his time emerged a person named Andromachus, who extended a helping hand to the Hebrews in different fields, then arose Manasseh, brother of Jaddus, as a high priest. He had built a temple in the time of his brother Jaddus on Mount Garizim. He served 3 years and was succeeded by Andromachus. In his time came King Alexander, son of Philip the Macedonian, and

²⁸⁷ Judges 2:1-5.

²⁸⁸ Ezra, Chapters 4 and 5, and Nehemiah Chapters 4 and 6.

²⁸⁹ Ezra 3:8-13.

²⁹⁰ For these names see *Eusebius' Chronicle*, translated by Bedrosian, Pearse and Karst on the Internet. Some of them are mentioned by George Synkellos in *The Chronography of George Synkellos*, 361.

BOOK FOUR

Andromachus welcomed him and honored him. When the Samaritans assassinated Andromachus, Alexander killed the entire population of Samaria and settled Macedonians in it.

After Manasseh, Onias son of Jehoiada (Jaddus) became noteworthy as a high priest. He served 32 years according to Andronicus. However, Jacob (of Edessa) makes the duration of his service 11 years only. He was succeeded by his son Simon, surnamed the Just.²⁹¹ He served for 32 years while Andronicus says that he served only 9 years. The total number of years of the service of both of them was 40 years.

In the time of the Greek Kings who followed Alexander, that is Ptolemy, and Seleucus Nicator ...lacuna... His brother Eleazar succeeded Simon as high priest because Simon, called Onias, was still a child. Eleazar served 10 years.

Ptolemy II Philadelphus, lord of Alexandria, liberated the Jewish captives in Egypt, and sent offerings to Eleazar the priest.²⁹²

In the year 5 of Eleazar's priestly pontificate, which is the year 33 of Seleucus, in the 125th Olympiad, in the year 10 of Antiochus Soter, Eleazar the high priest sent to Ptolemy Philadelphus seventy-two learned men well versed in the Greek and Hebrew languages with Hebrew books. Ptolemy built for them 36 cells, two for each cell, in the island of Faros. He admonished them not to change anything in those books. In 72 days, each two of them translated the Old Testament that resulted in 63 translations. When they met each other and collated their translations, they found that they exactly agreed with each other as if one person alone had translated them. Ptolemy deposited the translation in his library in Alexandria. This translation that came to be known as the Septuagint was circulated everywhere. The names of the translators are:

From the tribe of Reuben: Josephus, Ezekiel, Elisha, Zechariah, Onias, and Ezekiel.

From the tribe of Simon: Judah, Simon, Addai, Samuel, Mathathiah and Shalamiah.

From the tribe of Levi: Nehemiah, Joseph, Theodosi, Bosis, Hourni and Docius.

From the tribe of Judah: Jonathan Abri, Elisha, Hananya, Zechariah and Hilkiah

From the tribe of Issachar: Isaac, Jacob, Joshua, Simon, Levi.

From the tribe of Zebulun: Judah, Joseph, Joshua Zechariah and Shamuel.

From the tribe of Gad: Jacob, Isaac, Asia, and Matthai.

From the tribe of Asher: Theodosi, Jason, Joshua, Theodotus, Onias, Jonathan.

From the tribe of Dan: Theophila, Abraham, Osmos, Jason, Jeremiah, Daniel.

From the tribe of Naphtali: Jeremiah, Eleazar, Zechariah, Yanba, Elisha, and Dathan.

From the tribe of Benjamin: Onias, Isilauas, Abtai, Theodosi, Narsam, and Ezekiel.

From the tribe of Joseph: Judah, Jonathan, and Dosti.

The number of all of them is 72.

When the king saw that the copies sent from Jerusalem were written in golden letters, he was mightily surprised. They were translated from Hebrew into Greek with immense precision, and when they were collated, they were found to be exact. They were kept by the power of God, at the library of Alexandria, until the age of the Divine dispensation (the coming of Christ) shone. Thus, the books of the Old Testament were preserved from decay.²⁹³

After Eleazar, in whose time the scriptures (Books of the Old Testaments) were translated, his uncle Manasseh was set up as high priest. Eleazar served 72 (more correctly) 32 years, and Manasseh 10 years, as asserted by Jacob (of Edessa) and Andronicus.²⁹⁴ After Manasseh, Onias, son of Simon the Just, was set up as high priest. Andronicus says that he served for 4 years, while Jacob of Edessa says that he served more than these years. However, both of them agree that the intention of the king of Egypt to annihilate the Jews was in the time of Onias. But ...lacuna... by his wisdom ...lacuna... Josephus was appointed as captain of

²⁹¹ *The Chronography of George Synkellos*, 392.

²⁹² Josephus, *Antiquities of the Jews*, Book Twelve, Chapter 2, Section 1, 313 of the English translation by William Whiston.

²⁹³ The entire story of the translation of the Hebrew Scriptures is told by Josephus in *Antiquities of the Jews*, Book Twelve, Chapter 2, p. 313-320 of the English translation.

²⁹⁴ See *The Chronography of George Synkellos*, 392, note 9 who follows Eusebius.

the host and the person responsible for all the cities of Judea.²⁹⁵ Onias and Josephus remained managing the affairs (of the Jews) for 36 years. In the year 15 of Ptolemy, the 137th of the Olympiad...lacuna... Simon son of Onias was a high priest. This Simon is the father of Jesus, called Bar Sirach, who composed the book of wisdom entitled The Book of Bar Sirach (Ecclesiasticus) which consists of 2050 verses. He (Simon) is the one who carried the Lord (Christ) when He was brought into the Temple. He was since then bound to live about 260 years (until he saw Christ). He built a temple in Egypt. After him arose his son Onias to whom Arius, king of the Lacedaemonians sent a delegation. He was killed by Andronicus in Daphne near Antioch. He was high priest for 14 years according to Andronicus and 18 years according to Jacob (of Edessa). Onias, son of Simon, was high priest for 4 years according to Jacob (of Edessa), and 5 years according to Andronicus.²⁹⁶ After Onias arose three high priests for the Jews until the time of Mathathias: Menelaus for 2 years; Jason for 1 year; and Eleazar for 1 year, according to Jacob (of Edessa). Andronicus, however, attributes to Jason 9 years of service. The truth is that the Hebrews' priestly arrangement was not in order. Menelaus handed the people over to Antiochus and then to Alicimaus (Alcimus) who was not of the priestly line, but had assumed the dignity of a high priest by his persistence. It is because of him that Onias, son of Onias, when he came to Egypt, built a city in the region of Heliopolis called Onias, and a temple in it like the Temple in Jerusalem. As to Alcimus, God smote him with a fatal blow after a short time for instigating the people against Judas Maccabees. Then the Jews conferred upon Judas the dignity of the high priesthood. After accepting it, he sent envoys to the Romans and reached an agreement according to which the Jews were considered friends and supporters.

As to the dignity of the priesthood, it began with the Maccabees as follows. In the first year of Antiochus, Mattathias was high priest for 4 years. When he passed away, his son Judas assumed leadership and all the people accepted him as their high priest. At this point, Judas Maccabees held both the civil leadership and the dignity of the priesthood. He drove out the soldiers of Antiochus from the district of Judah, purified the Temple and revived the worship after it was slackened off during the last three years of the 150th Olympiad. Judas was killed during the war with Demetrius after serving as high priest for three years.²⁹⁷

After his death, he was succeeded by his brother Jonathan, who combined both the dignity of high priesthood and civil governorship. He was successful in war until King Alexander was killed.²⁹⁸ Jonathan was killed by Trypho and was succeeded by his brother Simon for 8 years. In addition, since the custom was that the high priest had a civil authority, Simon was granted these two dignities. He was then murdered by Ptolemy and was succeeded by John (Onias) for 26 years. Moreover, since the civil authority was habitually associated with the high priest, he was the leader of the people and the army according to royal decrees.

After John (Onias), Aristobulus son of Jonathan, assumed leadership for 1 year. He was not satisfied with civil authority but wore a crown, that is, he revived the kingship after the passage of 445 years or 448 years, as others maintain, or 444 from the burning down of the Temple and the cessation of their (Jewish) kingdom until the era of the Maccabees where the Old Testament ended. Five hundred seventy-two years would have elapsed. From that time to the era of our Lord, 120 years had elapsed.

After Aristobulus was murdered by his brother Antigonus, his brother John (Onias) called Alexander, assumed power and used cruelty in his administration. After his death, his wife, Alexandra, assumed power and the affairs of the priesthood were in chaos. She set up her son Hyrcanus a high priest, and his brother Aristobulus, a king, who was soon taken captive to Rome.²⁹⁹ The period of his father

²⁹⁵ According to George Synkellos who follows Eusebius, Onias defrauded Ptolemy (Euergetes) by not paying the customary tribute to him. A Jew named Josephus, of whom little is known, was sent to Ptolemy and supposedly appeased his wrath, and Ptolemy appointed him as governor of all Judea. See *The Chronography of George Synkellos*, 393; Josephus *Antiquities of the Jews*, Book Twelve, entire Chapter where Josephus the Jew is called Joseph, the son of Onias' sister.

²⁹⁶ According to George Synkellos, Onias, son of Simon was high priest for 7 years. See *The Chronography of George Synkellos*, 402.

²⁹⁷ The entire story of Judas is in Josephus, *Antiquities of the Jews*, Book Twelve, Chapters 6-11, 320-339 of the English translation.

²⁹⁸ Alexander, son of Antiochus Epiphanes. His head was cut off by Zabdiel, an Arabian prince. See Josephus, *Antiquities of the Jews*, Book Thirteen, Chapters 2-4, 342-348 of the English translation. His name is on p. 342 and death on p. 347.

²⁹⁹ Josephus, *Antiquities of the Jews*, Book Five, Chapter 2, Section 5, 403-404 of the English translation, and *War of the Jews*, Book 1,

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Alexander was 4 years, the period of his mother was 9 years and his own period is 34 years. From this point forward, the Jews had no kingdom but only the priesthood and they returned to paying a tribute.

The dignity of the priesthood was practiced secretly throughout the entire period of Hyrcanus, and the order of "Christ" ceased when the Jews set up Herod of Ascalon their administrator. In addition, the Romans appointed Antipater, father of Herod (the Great) who was the prime supporter and a friend of Hyrcanus, as the leader of the Jews. Although Antipater set up high priests, but not in the same manner they expected as those who preceded them, whose life stories contained the affairs that took place in the time of Hyrcanus, who was banished to the land of the Parthians.

Herod went to Rome where he received the authority over the Jews but without right. Therefore, the Jews did not accept him. He fought them and triumphed over them. He destroyed the two walls of Jerusalem and killed many people. He usurped the pontifical vestment and placed it under his jurisdiction. He allowed the high priest to wear it once a year.

Hyrcanus fled from exile and returned home, but Herod killed him. He brought from Babylon Hananel, who was not from the family of priests, and set him up as high priest for one year and then removed him and appointed Aristobulus, son of Hyrcanus, and brother of his wife. Shortly afterwards, he murdered him and restored Hananel. This is what his successors did also. The period of the service of Hananel is 12 years...lacuna... He was followed by someone named Zechariah for 22 years. Afterwards, high priests were appointed for one year only, subject to change from one year to the other. After Zechariah, another Hananel was a high priest for 18 years. In fact, one of these years he was a high priest during Zechariah's period. After Hananel and Zechariah, Simon, brother of Zechariah, was set up as high priest for 18 years according to Jacob (of Edessa), and 24 years according to Andronicus. The period of these high priests extended throughout the entire government of Herod and his sons.³⁰⁰

Here ends with the help of God Book Four in 21 Chapters. It covered a period of 835 years until the end of the fifth millennium Pray for me, a sinner, and for my parents.

Chapter 4, Section 1, 558 of the English translation.

³⁰⁰ The affairs of Antipater, Herod and Hyrcanus are detailed by Josephus in *Antiquities of the Jews*, Books Thirteen to Fifteen, 340-432 of the English translation.

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